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REPORT OF COMMISSION II

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World Missionary Conference, 1910

(To consider Missionary Problems in relation to the Non-Christian World)

REPORT OF COMMISSION II

THE CHURCH IN THE MISSION FIELD

With Supplement: Presentation and Discussion of the Report in the Conference on 16th June 1910

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Vice-Chairman

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[1] The following were also appointed members of the Commission :—

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The Right Rev. Bishop Hine, late Bishop of Zanzibar (resigned, June 1909).

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[1] The Rev. Alex. Sutherland, D.D., died July 1910.
[2] The Rev. Duncan Travers was unable, through illness, to attend meetings of the Commission.

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[1] Messrs. Barclay and Campbell, working among the Chinese in Formosa, and reporting on Chinese work only, are included here under CHINA, though their mission field belongs to the Empire of JAPAN.

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[1] Died before completing his replies to the enquiries of the Commission.

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[1] Died before meeting of Conference.

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[1] Those included in this list have supplied papers relating to several fields.

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THE CHURCH IN THE MISSION FIELD

PREFACE

In reporting to the Conference, this Commission has to acknowledge indebtedness to a large number of corresponding members who have greatly helped us by the full and painstaking replies which they have sent to our enquiries.

We issued, to a large number of missionary workers in all parts of the world, letters covering a series of enquiries. (See Appendix A, p. 277.) We received in return more than 200 sets of replies, some partial, but many of them covering the whole ground. A list of these correspondents is published at the beginning of our Report. With the replies were sent also a considerable number of printed papers and documents in illustration of the matters discussed. In many cases the replies were written under circumstances of considerable difficulty, due to over-work at undermanned stations, and, sometimes, they were written in ill-health, or under the drawbacks and restraints of prolonged travel by sea and land.

For all the material put at our disposal with so much care and labour, the Commission records its very hearty gratitude.

We regret that, in making use of this material, we cannot enter largely into detail, nor indicate in particular the sources from which our information and the ideas evolved from it, have been derived. We can only make this

general acknowledgment, and beg those who have so greatly helped us to be assured that we have taken pains, to the best of our ability, to present the results of their labours to the Conference.

The subject on which we report is THE CHURCH IN THE MISSION FIELD. It is perhaps one of the most encouraging signs, both of the progress of mission work itself, and of the advance which has been made in the thought of the Church at home with regard to it, that "The Church in the Mission Field" now occupies so prominent a position in the discussion of mission questions and methods. It is easy to recall the time when the work of foreign missions was commonly regarded by Christian people as the sending of a small forlorn hope into the midst of great masses of darkness and superstition, from which very little could be looked for in return. The missionaries' work was conceived to be a continual struggle with heathenism, and at the best the converts gained were thought of as little groups of unimportant people, whose conversion was gratifying for the sake of the individuals gained, but who had no important share in the missionary enterprise as a whole.

Now, happily, the Church at home sees further into the true state of the matter, and the most important general conclusion which we draw from the replies made to our enquiries is that henceforth this view must be entirely abandoned. We have now to think of the Church on the mission field not as a by-product of mission work, but as itself by far the most efficient element in the Christian propaganda. The words of Christian people, spoken to their own countrymen in all lands, are the most efficient, as well as the most extensive, preaching of the Gospel, and their lives are everywhere the most conspicuous and conclusive evidence of its truth.

In many of the greater mission fields the Christian people are now recognised as a definite community whose social life and ideals, as well as their personal faith and character, are already becoming a powerful element in the reshaping of national life. They are everywhere

subjected to a watchful scrutiny on the part of the non-Christian communities, and there seems to be a general acknowledgment that the life thus jealously watched affords a real vindication of the spiritual power of the religion which they profess.

In this state of things it is necessary to recognise that the problems of the future differ in kind, as well as in scope and dimensions, from the problems of the past. We have no longer to think only of teaching to a few humble people the elements of Christian truth. Attention must be concentrated rather upon carrying them on to higher levels both of knowledge and of Christian practice; and this must be done on a scale more commensurate than heretofore with the conspicuous and responsible place into which they have come, as influential guides in great social and moral movements, which are stirring the whole mass of their fellow-countrymen.

In short, the Church on which we report presents itself no longer as an inspiring but distant ideal, nor even as a tender plant or a young child, appealing to our compassion and nurturing care. We see it now an actual Church in being, strongly rooted, and fruitful in many lands. The child has, in many places, reached, and in others is fast reaching, maturity; and is now both fitted and willing, perhaps in a few cases too eager, to take upon itself its full burden of responsibility and service.

For these reasons we lay emphasis, not so much upon the evangelistic work by which new members are added to the Church, a subject which falls rather within the scope of other Commissions, but rather on the questions of organisation, Church membership, discipline, and edification, the training and employment of workers, the development of the new life within the Church in character and spiritual fruitfulness, and its deepening and strengthening by means of an adequate Christian literature in all its departments. These are the principal topics covered by our enquiries, and the Report which we now submit to the Conference will follow, in the main, similar lines.

INTRODUCTION

It might seem that in logical order we should begin with the planting of the Christian Church, and the evangelism of which it is the fruit, but these subjects are being dealt with by the Commission on Carrying the Gospel to all the non-Christian World, and on another side by the Commission on The Missionary Message in Relation to non-Christian Religions. We therefore confine ourselves to the product, the first-fruits of the spiritual life, as it takes shape in the young Church that is growing and maturing on so many mission fields. This Church is the Ark of God, and its companies of worshippers are the centres of the manifestation of His glory in the redemption and sanctification of the wandering children of men.

Before going into details, it would be well to endeavour to gain a general impression of what "The Church in the Mission Field" really is. It should be remembered, however, that our use of the phrase "mission field" is inexact. The whole world is the mission field, and there is no Church that is not a Church in the mission field. Some Christian communities are younger and some are older, but that is all the difference. All alike are companies of redeemed souls who have passed from death into life, and who, amid the perils and temptations of a world not yet "brought under," are seeking to cherish the new life and to perfect its fruits.

The Commission has perforce accepted the popular but inexact usage of calling only those regions "the mission field" where the Church has been more recently planted, and where its history falls, roughly speaking, within the last two centuries.

Our brethren in the United States prefer to regard the evangelisation of the North American Indians as a department of their "Home Mission" work; and others regard work within the borders of old Churches in the nearer East and South America, however corrupt the Church life among them may be, as revival work within the Church, rather than as a "Foreign Mission" enterprise. We have not attempted a precise definition of our field of view. The range of interest and the variety of material is only too great in any case, and we confine our discussion to those fields and forms of labour which are by common consent most typical of the work of "Foreign Missions."

Perhaps the most obvious criterion by which we may recognise a Christian community as falling within the scope of our Report is neither chronological nor geographical. It may be found rather in two features which are common to every part of "The Church in the Mission Field." On the one hand it is surrounded by a non-Christian community whom it is its function to subdue for the Kingdom; and on the other, it is in close relation with an older Christian community from which it at first received the truth, which stands to it in a parental relation, and still offers to it such help, leadership, and even control, as may seem appropriate to the present stage of its development.

But this criterion fails on either side to yield a rigid definition of "The Church in the Mission Field." In some smaller fields the whole population has been so completely gathered into the Christian fellowship that no non-Christian community remains outside, and in some the early relation of mother and daughter Church has practically merged in that of sisterhood, the younger Church being now no longer dependent for the maintenance of its activities on the older. This stage may not be capable of precise definition, but when it is fully reached the younger may be regarded as passing out of the domain of "Missions," and its future course lies in the region of general Church history.

While it remains in pupilage to the Home Church, the relation between the two is essentially temporary, and the organisation of "The Church in the Mission Field" must be regarded as transitional and not permanent.

If follows that, until the stage of adolescence is reached, the forms of organisation should remain as simple as the services required of them will permit, in order to conserve, as far as possible, the spontaneity and self-determination of the nascent spiritual life. If too little control is given, the life may develop in wrong directions; if too much, it may lose the power of developing at all.

To the delicate and varied adjustments which these principles suggest our enquiry is first directed in the chapter which follows.

We have said that the existence of "The Church in the Mission Field" has hardly been known hitherto to many Christian people, and even where it is known, its extent and its significance are very much under-estimated. We have, ourselves, in preparing this Report, shared the common experience that in our best efforts to study this great Church, so many special questions present themselves, and these questions are so differentiated in different countries, or by the points of view adopted by those belonging to different communions, that the impression of the whole is lost in the intricacy of the details; the trees prevent us from seeing the wood.

Perhaps the simplest and yet most impressive way of realising the wide fellowship in worship and service of the Church of God, is to take into account what happens week by week in the course of the Lord's Day. The day first dawns about sunset of our Saturday, in longitude 180 degrees east of Greenwich, and the first inhabited country where the day's call to worship is heard and answered is in the Fiji Islands, in the heart of the Pacific. The period is not very remote when these islands were typical of the darkest depths of heathenism; now the Fijian Church leads the world in the worship of the Lord's Day.

It is followed in New Zealand by the Christian section

of the remnant of the Maori race, and next come the worshipping thousands of the aborigines of Australia, in Christian fellowship with as many Polynesian labourers from their island homes, and Chinese immigrants from the ancient seats of their race. Close upon these follow the Christians of New Guinea, gathered out from a wild and savage race, and won at a heavy cost of precious life by European and Polynesian fellow-labourers.

From New Guinea the day passes with hardly an interval to Japan, where a vivid contrast is presented. Here the Christian Church is found, not amongst barbarous tribes, but in the midst of an ancient civilisation. In Japan, too, the opposition to the entrance of the Gospel was fierce and long continued, being unhappily intensified, in the time of the earlier Roman missions, by the political complications into which the missions were drawn. Now we can rejoice over hundreds of thousands of Christian worshippers, who have made the name of Christ to be known and honoured throughout this reconstructed Empire, and are bearing a worthy part in working out the great future of their race.

One hour later the Church of Manchuria begins its worship ; and here we find a Christian community which has passed through fire and water, repeatedly scattered and broken up by war and persecution, and coming out of these sufferings to enter almost at once into a movement of spiritual revival of strange power. Almost contemporaneous with the worship of Manchuria is that of the Korean Churches. It has been gathered in a field long closed against the Gospel, and its whole history falls within the lifetime of one generation. Next in order of time come the worshippers of the Philippine Islands, and with these is associated an old and interesting Christian community in the Moluccas and the Celebes Islands.

In close succession to the Philippines comes Borneo, with its contingents of Christian Dyaks, Malays, and Chinese ; and the rich island of Java, where, too, a worshipping Church is found, though feeble as yet, amid the many millions not yet evangelised.

Long before the day has traversed the length of Java it has begun in China and Formosa, and over a vast territory are scattered congregations which—to speak only of those represented at the Shanghai Conference—number at least 200,000 communicant members, and a Christian community of one million souls. A little earlier than Java, the day has begun in Mongolia, but although evangelistic journeys have been made in its wide territory, Mongolia is still silent, and its scattered population takes no part in the day's service of Christian worship.

With China may be associated Siam, the Malay Peninsula, and Sumatra, closely followed by Burma and Assam, where multitudes of souls continue the strains of Christian worship.

But in these longitudes, too, occur the great blank spaces of Tibet and Turkestan, in which as yet scarcely a single voice of Christian worship is found. Immediately on Burma follows the great Christian Church of India and Ceylon, whose yearly increase is more than four times as rapid as that of the total population, and which is rapidly gathering into Christian fellowship even the long despised pariahs of the South.

As the day passes over the western frontier of India, it enters the small but solid blocks of untouched ground in Baluchistan and Afghanistan. For them apparently the time of evangelistic effort and triumph has not yet begun.

Immediately in their rear comes the old kingdom of Persia, with its great history of literary and political glory, where only a small proportion of its interesting people acknowledge Christ as Lord; while in Arabia also another name has usurped the place due to His alone, and few of the "desert rangers" yet bow the knee to Him.

Passing over Arabia, the day almost immediately enters upon Africa, one of the widest and most varied of all the mission fields of the world. The old tradition that Africa was the home of wonders has been fully

maintained in the history of the Church, both in the islands of its eastern coast, and within the borders of the continent itself.

First on its eastern threshold the martyr Church of Madagascar hails the return of the Lord's Day. On the continent itself vast spaces are yet unreached by the Gospel. But the Church, planted at many points with untold labour and sacrifice, maintains across the intervals, through Livingstonia and Uganda to Congoland and Old Calabar, the far-reaching succession of Christian worship, and hands on the day of rest from the Indian Ocean to the Atlantic, its day of worship coinciding with that of the old Mother Churches of Europe.

Greenland in the far north, with its Christian Church, fills up the interval between Africa and Europe on the east of the Atlantic, and the Americas on the west. So by Eskimos and Aleutians and American Indians, by Christian negroes in the West Indies and the United States, and by Patagonians in the farthest south, joining with all the American Churches, the strain of worship is continued unbroken, till finally, when the day has completed its long circuit, it ends, as it began, in the Pacific Ocean, and the last lingering worshippers in the world-wide House of God are the Christian people of Samoa and the Friendly Islands. It is these simple people of the Islands—savages a century ago—who first greet the Lord's Day with their songs of praise, and it is they who close it with their lingering prayers.

It is inspiring to reflect how the younger Christian communities make good the lack of service of the older, and the older join with the younger, so that throughout the Lord's Day, from the rising of the sun to the going down of it, incense and a pure offering ascends unceasingly to God, land answering to land as each in turn takes up the chorus. So under God's ordinances of day and night it has already come to pass that not for one day only, as we commonly say, but for more than thirty-six hours every week " The Holy Church throughout all

the world" keeps her sacred watch in solemn commemoration of the Resurrection of her Lord.[1]

The Commission humbly desires that it could so present a true vision of the great "Church in the mission field" as to give a new inspiration to Christian thought, so that all should sing with a new and intenser emotion our ancient hymn :—

"We praise Thee, O God : we acknowledge Thee to be the Lord. All the earth doth worship Thee ; the Father everlasting.

. . . . . .

The holy Church throughout all the world doth acknowledge Thee."

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[1] When the Lord's Day dawns in the Fiji Islands and New Zealand, it is only the evening of Saturday in England, and when it ends in Samoa and the Friendly Islands, it is already the morning of Monday in England.

CHAPTER I

CONSTITUTION AND ORGANISATION OF THE CHURCH

It was necessary at the outset to take special pains in framing the questions addressed to our correspondents as regards the terms employed, in order to prevent confusion from the ambiguous use of technical terms. Without such care the valuable replies received from the mission field might have been rendered unsuitable for systematic use and comparison, and similar care must be taken in the study of the replies themselves.

So varying are the senses attached to "Church," "self-government," "self-support," and many other words, that men accustomed to different usages, even when reporting each in his own customary terms on the same facts, would be likely to make apparently contradictory statements.

For example, a bishop speaking of a province of the Anglican Communion says there is one all-inclusive, self-governing Church there with its ten dioceses; while a Baptist or Congregationalist dealing with the same facts would naturally speak of churches by the score, and not one of them "self-governing." Again, in one well-known instance, the Church is often described as wholly self-supporting, because its thirty native clergy and two thousand lay workers are supported without any foreign money; while a parallel in a German Mission would in all likelihood be said to provide only some 10 per cent. of the funds needed for self-support. One view instinctively excludes, as the other includes, foreign missionary agency.

It is therefore necessary to exercise great care lest

confusion or misapprehension arise; but the replies constitute a unique and informing set of documents, and though their technical vocabulary is not common to them all, yet it can, by careful use of the explanation given, be reduced to one common measure, so that a harmonious result is reached. They form a very satisfactory basis for comparative study of ideals and methods of Church constitution and organisation in the mission field.

Such study reveals, of course, a number of different ideals of the Church and its organisation, each employing methods appropriate to itself. It shows how remarkably, to judge from the replies, the constitutional ideal is apt, thus far in the history of missions, to prevail over environment, however varied, and over racial peculiarities, however deep seated. Our consideration of the organisations described to us does not lead to the recognition of an Indian system, a Chinese method, or an African type of Church organisation. Geographical considerations, and distinctions of race, seem to afford little or no guide to classification. On the other hand, when it is said that a mission originated from an Anglican, Methodist, Presbyterian, or Congregational Home Church, there is already defined, at least in regard to the general outline, an ideal and method of local Church organisation. Much has been written, both in missionary and other literature, about racial temperaments and endowments, and high hopes have been formed as to how these varieties of gift should enrich and deepen Christian thought and religious experience. It is, we think, disappointing that the native mind in the countries concerned has not made a deeper mark on Church organisation. We know that these hopes have not been absent from the minds of missionaries, but it is evident that, in practice, attention must be steadily directed to the development of the native gifts of spiritual and mental energy, and a wise self-repression must also be maintained, to secure for the Church in the mission field, in every case, room for its own charac-

teristic development. It will appear from later portions of this Report, that this is likely to be one of the pressing problems of the immediate future.

For adequate comparison of ideals and methods, it is necessary to keep in view the several quarters from which authority and control, as well as influence and support, may be brought to bear upon the congregation of Christians in the mission field. Attention must be paid to its relations with the following bodies, each of which exercises more or less authority :—

(1) The ecclesiastical authority of the parent Church.

(2) The administrative Board or Committee of the parent Missionary Society.

(3) The local governing body of the mission, *i.e.* the mission "Conference," "Council," "Local Committee," or like administrative authority on the mission field.

(4) The ecclesiastical authority, incipient or fully established, of the local Church itself.

We find it not uncommon for our correspondents to reply to our enquiries from a point of view which takes in no more than one or two of these inter-related bodies. For instance, a missionary in South India dealing with self-government has his thought full of the Mission Board at home, and explains how it has systematised certain measures of self-government, as distinct from Mission Board government, for the fifty to sixty thousand Church members in his field ; whereas, in contrast, a bishop in South Africa takes his stand as a member of the ecclesiastical authority of the local Church, and explains its relation to the home ecclesiastical authority, showing that, subject to certain important facts of federation in the world-wide Anglican Communion, the Church of the Province of South Africa is a really autonomous Church. Each of these witnesses might well have had much to say from the point of view taken by the other, but, as a matter of fact, each confines himself mainly to his own aspect of the problem. It needs an effort to keep the whole in view. It is perhaps one of the

principal services which this catholic Conference can render, to bring these varying points of view to the notice of all. We may thus have our partial conceptions corrected and adjusted, and learn that even where we differ widely in method, we aim at common ends.

It would be improper for us to discuss on abstract or theological grounds the different forms of polity reported to us, but one kind of comparison may be made without offence to any. It will appear in the course of this section of our Report that some of the problems which confront all missionaries seem to find an earlier or a more complete solution under one form of Church polity, while others are more readily handled by another. In recognising this result, which lies on the face of the information supplied to us, we shall none of us be guilty of disloyalty to that form of polity to which we belong, or to what we have been led in conscience to receive as the New Testament ideal of the Church, which is to all of us the Body of our common Lord. Even while we differ from the system adopted by others, or note, on experimental evidence supplied frankly by themselves, elements of weakness in their work, we shall be saved from the spirit of sectarian criticism, and recognising also our own shortcomings, we shall think of their difficulties with sympathetic respect, while we continually repeat to ourselves in Christian humility the reminder, "both their Lord and ours."

We do not therefore hesitate to lay before the Conference the impression made upon us by reviewing the different forms of Church organisation illustrated in the information before us.

I. CONGREGATIONAL POLITY

If now in comparing ideals and methods, we look for the system which would seem, at least at first sight, to have taken the course involving the fewest complications, we turn naturally to the Congregational polity, which

is followed also by most Baptist Missions, and by some others. By the first principles of that system the local congregation, once duly organised, is free from the control of every one of the authorities in our list. The only recognised ecclesiastical authority is that of each several congregation itself. That kind of authority exercised *by* the congregation cannot therefore at any stage be described as exercised *over* a congregation. It is true that for a time the local Mission authority, or at certain points the Mission authority at home, may exercise influence that really amounts to control. Sometimes it is the " power of the purse " that obliterates for a time the line of demarcation between influence and control. Sometimes this line is overstepped by sheer weight of the inevitable and honourable personal influence of the foreign missionary, who has been everything, and done everything, for the converts in the early days of their Christian life. Yet it is clearly held by all concerned that ecclesiastically the organised congregation is independent and self-governed. As the foreign Mission has from the beginning no authority over the local Church, there can be no transference of authority, whether gradual or rapid. Theoretically, at least, there is no process of becoming self-governing, no gradual passing of authority from one centre to another. Whenever a Church is planted in a mission field it is, and on this system must be, self-governing.

It says much for the wisdom and foresight of the pioneers of the Baptist Missionary Society in India that the " Form of Agreement," drawn up by them at Serampore in 1805, has remained for the whole century a guide to the practical organisation of the work that has grown from the small beginning made at that date. (See Appendix B, p. 284.) The picture it draws is of a number of native congregations growing up to independent government, under the fostering parental influence of a body of missionaries who superintend, but do not officially govern. It is typical of the congregationalist system on the mission field, and this is confirmed from

many countries by all its representatives among our correspondents.

The comparison would be incomplete if we did not also report the evidence of a growing tendency to organise unions of such Churches, so as to develop a sense of corporate life, and to evoke the power, if not the authority, of a federation. In the Congregational system anything of the kind is jealously guarded from any interference in theory and principle with the independence of the individual congregation, but there are notable instances of the recognition of a need, and of the actual growth of unions and federations in various forms.

For example, among the 200 Churches of the Baptist Missionary Society in different parts of India, there are reported to us at least four "Unions," and a "movement is on foot for extending this organisation to a Union of such Unions, so that there may be a Baptist Union to cover the whole sphere of operation in India. These Unions have their own officers, hold annual meetings, collect funds for united efforts, and aim at creating a corporate life of believers holding the same truths, and practising the same Church ordinances. These Unions have no authority over the local Churches connected with them."

The last sentence shows that, whatever benefits of corporate life may be secured by these wide Unions, this does not imply any surrender of the principle that the individual congregation is autonomous, and is still regarded as the only seat of authority. At the same time we learn from another correspondent, that to each large group of congregations a "supervising missionary" is designated; and though he has no ecclesiastical authority, yet, "working through the pastors and with them, and by the authority of moral suasion alone, he none the less successfully insures adhesion to those principles and policies which the Mission deems essential."

Again of the Congregational Churches of the American Board in South Africa it is said—

"Each local congregation is self-governing. Once

each year, and oftener if necessary, the Churches meet together by delegates for the consideration of matters affecting the Churches as a whole, or of local problems which may affect or be of interest to the Churches as a whole. For the ordination of pastors, and the settlement of purely local questions which have proved too much for the local Church; neighbouring Churches are invited to form a Council of pastors and delegates to advise local congregations, and such advice, while nominally only advice, is practically binding."

These Councils, which we take to be only temporary and *ad hoc* in each case, are evidently of growing importance.

In Japan, again, "the Congregational Churches are organised into a national union, called the 'Kumiai Church of Japan.' . . . The union has nothing to do with the internal management of individual Churches, but the ordination of ministers is performed in the annual general council [of the union]. The union has the management of the missionary work of the *Nippon Deudo Kaisha*, or Japan Missionary Society, and the publication of the organ *Kiristo-Kyo-Sekai*, or *The Christian World*."

These instances are typical of an aspect of the Congregationalist system which becomes increasingly prominent. Its most developed and interesting phase is perhaps seen in the London Missionary Society field of Samoa.

The foundation in Samoa rests on congregational principles, maintained for a "town or local group of adjacent villages forming a township." From its origin in 1837 down to 1870, this system prevailed, with the usual missionary oversight, developing perhaps into something analogous to Presbyterian methods, but in 1870 a new status of importance was given to certain native pastors, and in 1875 an "Assembly" of delegates of the Churches was "established as a kind of Presbytery with legislative and disciplinary powers." In 1890 lay representatives were brought to the Assembly; and, for the purposes of representation, the Churches were

grouped in Unions: and in 1907 there was also set up a representative "Advisory Council" of leading pastors and laymen, with some missionaries.

An appreciation of the system by one of our correspondents points to the value of the Council in dealing with the relations of the Church to Government, and to other religious bodies, with general regulations for worship, with theological education, and with finance, so far as it is general and not purely local. Here again the Congregational principle is guarded by the provision that "matters of grave import, affecting any district" can only come before the Advisory Council "provided that the missionary and pastor of that district agree to refer the matter to the Council." The same correspondent takes occasion to report that "the Congregational principle of Church government has proved to be both practicable and sound only when small village church communities have been associated in convenient groups"; and adds that "united Church action, as embodied in the recommendations of a representative assembly, has been, and must continue to be, necessary to the stability and growth of the Church." He suggests on the other hand that a Presbyterian polity would appear to be liable to encourage a native tendency to evade personal responsibility, and rely on a law or an authoritative body. On this last point we do not pronounce any judgment. (See Appendix C, p. 286.)

II. POLITY OF CONTINENTAL CHURCHES

In marked contrast with the Congregational system stands that characteristic of the missions of the Evangelical Churches of Germany, Scandinavia, and other continental countries. With these missions it is customary for the congregations in the mission field to be under strong control. The controlling power is ultimately that of the home ecclesiastical authority, which delegates powers on a large scale to a missionary authority at home, and this in turn directs an ecclesiastical authority

in the mission field, by which the congregations are ruled.

Sometimes the missionary authority at home acts primarily through a corresponding authority in the field, which then governs the ecclesiastical authority of the local Church.

A typical statement is this: "The parent Society, through its representative body in India, called the 'Kirchenrath,' governs the affairs of the local Church. The missionary in a locality, under the name of the District Senior, holds the reins in his hands, and makes things move."

Or this: "The mission at home deals directly with the missionaries' Conference on the field. The Conference deals first of all directly with all mission work, and also decides upon the main lines whereupon the Native Churches will be organised."

Sometimes the statements made seem to indicate that in the field "Mission" and "Church" are one thing, and that the aim in view is the ultimate self-government of the whole Church. This, it is said in one case, will be bestowed on it by the Home Missionary Board when the time has come. There is often a Constitution, a "Kirchenordnung," ready for application to all congregations which make a beginning towards self-support; it is the provision of the Home Mission authority endorsed by the home ecclesiastical authority.

In some respects this system must appear backward compared with others in self-government and self-support as affecting local congregations. It was quite normal for a correspondent under this system to say that in the Church on which he reported there was *no* self-government, *no* self-support, *no* self-extension.

The following statement from an Indian correspondent might not be endorsed by his foreign brethren, and is given as an extreme view:—

"There are no indications whatever of a gradual or rapid transference of authority from the foreign Mission to the local Church. Native agents, from the highest

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to the lowest, are so many puppets under control of European wire-pullers, or machines set in motion by European engineers."

The true perspective is, perhaps, attained if it be remembered that these missions have before them a very developed ideal of Church Constitution. The ideal slowly shaping itself now in many mission fields, approximates to, without necessarily exactly imitating, the lines of the Home Churches, already repeated many times in European countries and elsewhere. Each congregation has but a subordinate part in the scheme, and it is for the scheme as a whole that the Mission and Home Church are working. It is therefore in a specialised sense that self-government tarries. Gradual severance between the Mission and individual congregations, or groups of congregations, is not sought as it is in some other systems. Self-government, when it comes, is to be that of the whole communion in the field in question, and the Church when constituted will be at once the sister of the Home Church in Europe.

It must, indeed, be admitted that, partly on account of the system as such, lessons early learned in some missions are here not set before the leading native Christians till much later.

For instance, in one excellent account of an advanced Mission (Gold Coast), two local Synods are described, one with 139 congregations and 246 native agents, some of them ministers, the other with 41 congregations and 80 agents, side by side with 7 Europeans. The Mission is some eighty years old. Yet it is only "for the future" that some natives are to have a share in the local Mission authority, and this new departure is not escaping criticism from the anxious.

On the other hand it is clear that in this case the Synods are doing good subordinate work, and it is said, "In a few years our Native Church will be entirely 'self-supporting.'"

Other cases, too, are reported upon, where similar Synods (South Africa) with subordinate Councils and

Congregational Sessions form a network of organisation wherein the native Christians are being trained in the management of their own Church and its finance.

III. MORAVIAN POLITY

Closely akin, if that be enough to say, to the last described system, is that of the Moravian Missions. The remarkable success of the West Indian Missions, that in Jamaica, or the "Western Province," and that in the other islands, the "Eastern Province," is strong evidence of the possibilities of ultimate success upon these lines. The Mission in the Eastern Province, planted in 1732, and that in Jamaica, planted in 1754, are now integral parts of the Moravian Church, with their local Provincial Synods sending delegates to the General Assembly held every ten years at Herrnhut, just as does a Synod in England or America. The Home Church grants some 13 per cent. of the local annual expenditure, and still carries some share of responsibility for pensions of missionaries, and for the education of their children. But in general terms the Church in Jamaica, and that in the Eastern Province, have attained their full status and organisation, and have achieved that towards which other missions of this body, as also many other continental missions, are working upon lines like those sketched above.

It is a matter of peculiar interest that at the Herrnhut Assembly, last held in the summer of 1909, comparison of their methods with those of other bodies led the Moravian Brethren to feel that their system should, at least in some cases, be modified in the direction of throwing more responsibility upon the native Christians early in a mission's history.

It should not be overlooked that in one respect a Moravian Mission differs from a typical mission from a continental Church. With the Moravians there is provision for a permanent organic unity throughout the whole communion. In the West Indies there is not so much

a Moravian Church, as two provinces of the Church, one throughout the world.

In the types of scheme thus far considered, attention is, in each case, concentrated mainly upon one plane, on which autonomy is to develop. In the one case it is the plane of the individual congregation, in the other the plane of the whole local communion. In other systems the corresponding problem is being worked out on more planes than one.

IV. ANGLICAN POLITY

To take next a somewhat intricate case, the Anglican scheme. Here, as a rule, efforts are being made for the self-government both (*a*) of the whole local communion as in relation to the mother Church, and (*b*) of the local congregation or group of congregations as in relation to the Mission authorities at home and in the field.

Taking the latter first, the aim, generally speaking, is to develop in the congregations capacity for an adequate share in the government of the local Church when it becomes ripe for autonomy.

The Mission may at first dominate these congregations in all save purely ecclesiastical matters, which are always kept to an ecclesiastical authority on the spot, or failing that, at home. This is, apparently, more true of the Missions of the Church of England than those of the American Church. In these latter the strength of ecclesiastical authority in proportion to Mission authority is more felt in the field.

But it lies largely with the Mission, and is its steady aim, to train the native congregations, with their native clergy and other agents, for their share in the democratic side of Church government, which is a reality in all the sister and daughter Churches of the Church of England. This training involves the growing self-government of groups of congregations, and in some respects of individual congregations, in many matters originally dealt with by the Mission.

Meanwhile, as success is attained in these directions the "Church Councils" and other bodies, set up by the Mission for the purposes indicated, are used as subordinate authorities by the bishop (or other ecclesiastical authority) for such functions that they become an integral part of the Church's local organisation. They thus prepare the way for Diocesan Synods and other permanent authorities of the future.

In many cases in the more pioneer districts the local Mission retains, under a Mission Conference, Board, or Committee, its own agency and sphere of operations, a sphere near at hand to, or interlacing with, that of the Church Councils. But there are notable exceptions, *e.g.* the C.M.S. Mission in the Punjab, and, on other lines, in Uganda. There the Mission retains no sphere separate from that of the Councils.

Next, however, it must be realised that the most important steps towards self-government in Anglican Churches deal with the relations of the home and the local ecclesiastical authorities. At first the Home Church exercises authority over each of its Missions. Autonomy is therefore a matter of mutual arrangement between mother and daughter Church, the position being sometimes complicated, as in Japan and China, by the fact that one Church, ripening for independent organisation, springs from more than one mother Church. Thus to China the Churches of England, America, and Canada have all sent bishops and clergy, and those of Ireland, and several of the Colonies, have sent clergy, if not bishops. It lies in such a case with each diocese to organise its own constitutional government severally, the bishop securing the concurrence of any authority in the Home Church to whom he owes allegiance. Further, it is open to the groups of dioceses to combine in provinces, with mutual arrangements with any Home Churches concerned, and one or more provinces may as a "Church" attain complete autonomy, taking its place as one of the group of sister Churches which, with their Missions still awaiting constitu-

tional government, make up the world-wide Anglican Communion.

This process, long ago completed in the United States, and in Canada, New Zealand, Australia, and South Africa, is provisionally complete in Japan, is on the way to completion in China, and has made rapid strides in West Africa and Uganda, where dioceses, but not yet provinces, are constitutionally organised. In India peculiar problems abound, and diocesan organisation is not yet far advanced. (See Appendix D, p. 289, and E, p. 290; and compare p. 38, and Appendix K, p. 317.)

PRESBYTERIAN AND METHODIST POLITIES COMPARED

There are elements in the Anglican system which tend to the growth of comparatively large sister Churches, and there is no instance at the present time of a fully organised Church on any but an extensive scale.

In the case of the Presbyterian and the Methodist polities there is, on the other hand, a tendency to reach full organisation on a smaller scale. The two planes of the self-government problem remain, in a broad sense, the same as in the Anglican scheme. There is the effort to train congregations to subordinate self-management, and there is the effort to provide a local ecclesiastical authority over a wide area, in a proper independence of the Home Church or Churches, retaining however, as a rule, at least federal relations therewith.

V. PRESBYTERIAN POLITY

Among Presbyterians much stress is laid on the early self-management of the individual congregations. With each "Church" and its "Session" as the unit, there is built up of such units the Presbytery, repeating itself in area after area, then the Presbyteries are grouped under the Synod or Assembly, which is often at a comparatively early stage an independent sister in relation to the Assembly in the Home Church.

So soon as the time comes for a duly constituted Presbytery, the organisation seems to have its life secured, its goal well in view; the lines are laid for other Presbyteries, and the Synod or Assembly arrives as the assured sequel and completion.

The Mission tends to attach great importance to the independent ecclesiastical authority of the Session and of the Presbytery: that independence is almost as jealously guarded as in the Congregational system, but is not, of course, quite of the same order or extent.

The Presbyterian Missions have been pre-eminent in the federation of Churches arising in one mission field from several mother Churches. The unified Presbyterian Churches in Japan, India, and China may be cited. (See Appendix F, p. 294, G, p. 297, and H, p. 305.) That in China owes its origin to no less than eight Churches, one in England, two in Scotland, one in Ireland, one in Canada, and three in the United States of America. The Presbyterians have also been among the first to share, as in the united Church in South India, in a definite organisation unifying in the mission field the Churches originated from Missions of more than one denomination. (See Appendix I, p. 309.)

Perhaps comparison of these facts as to federation with corresponding ones for Anglican and for Methodist Missions may suggest that the less close-knit federation of mother and daughters, in the case of Presbyterian Churches, facilitates the unification of what would otherwise be sister Churches, locally adjacent to each other.

VI. METHODIST POLITY

In the Methodist type a key to the understanding of the system is found in the strength of the "Connexional" idea, and of the functions of the body in the mission field called by Wesleyan Methodists the "Synod," by Episcopalian Methodists the "Conference." This Conference or Synod carries the chief local ecclesiastical authority,

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and is regulated by the general principles and organisation of the Connexion, which by the hand of its general "Conference" in England or in America, retains, and apparently will long retain, a measure of ecclesiastical authority over the Church in the mission field.

Comparatively early in the progress of a Mission, the time arrives for the constitution of the Annual Conference or Synod, representing a group of circuits, carrying subordinate ecclesiastical authority. These circuits gather up the elements of Church and Mission work, which are ready for joint organisation, but as in other systems, no difficulty is found in leaving, even in their own area, certain functions like medical missions, educational work, pioneer evangelisation, etc., to a separately organised local "Mission Committee," responsible to the Home Society or Board.

It is important to notice that from the first origin of the Annual Synods, or Conferences, and of the circuits, they are ecclesiastically independent of any local Committee of the Mission, and there is no aim at, and no room for, the growth of such independence. The chief feature is that of a strong local Conference or Synod : the raising up of men of character and capacity to this end is the essence of the Methodist "Connexion." The Connexion is "a communion of a specific character, constituted to a specific kind of work, and having no necessary relation to national and race differences." So that equality of status is always given to missionaries and to natives "of the same ordination"; and the same probation for membership and for ordination applies to all alike. Membership of the Conference or Synod, and responsibility to it, belong alike to missionaries and to their native brethren.

There may be here, as in other systems, an influence of the local Committee or Council of the Mission over the young Synod or Conference *ab extra*, but it does not take the form of control in ecclesiastical affairs.

The following account of one case may be taken as normal in regard to principles.

The local "Mission Meeting" or Council of the Mission, presided over by the bishop, is convened yearly at the same place and date as the Annual Conference, and comprises some only of the Conference members. It is notable that, as a correspondent reports, "the Mission meeting is made as little of as possible. Many missionaries think too little authority has been granted to it, but it is likely, whether intended or not, that the very slight attention given to it, in comparison with the Conference, has been for the good of the latter, which is regarded as a permanent, in fact, the only permanent, organisation among us." The recognition of this permanent status of the Synod or Conference, already in being, is the essential point.

It is noteworthy that an Indian correspondent bears testimony to the value of this equality of treatment under the Methodist polity, as follows :—

"The foreign missionaries have their place in the governing bodies of the local Church as others have, and they are there more as advisory members, to guide and help the building up of the Church. They have no special authority or responsibility. . . . The local Church does welcome foreign guidance, though on occasions it might think it might do without. Foreign influence is on the whole good for the Church, and it should continue to be exercised for some years to come, provided it is exercised in brotherliness of spirit."

This feeling, however, is not confined to any one form of polity. We infer from the evidence that the cordiality with which foreign influence is welcomed is, under all forms of polity, directly proportional to the cordiality with which the missionaries recognise the gifts of the local Church, and show themselves ready to lay on it its due share of authority and responsibility.

The same correspondent points out a danger which is apt to be overlooked, in his remark that "temptation exists for the foreign missionary to stand aloof, throwing the whole burden upon the infant Church."

VII. POLITY OF THE FRIENDS' MISSIONS

The Friends should, perhaps, be considered as shaping their Missions mainly upon Methodist lines, but with a very exceptional degree of democracy in the local government. All Friends have equal rights in the government of the Church, and "the sense of the meeting," not a formal vote, is relied on as indicating the guidance of God in the questions that arise.

VIII. POLITY OF THE REFORMED CHURCH OF FRANCE

The Missions of the Reformed Church of France fall to be grouped with those of the Presbyterian order, though they possess features which give the home Society more control on the mission field than is usual in Presbyterian Missions; and, on the other hand, there are elements in their administration which lean rather to a Congregational polity.

Thus a French missionary in Madagascar writes: "To-day (Communion Sunday) some new converts, baptized three months ago, have been joined to the Church. . . . In this matter I admired the attitude of the communicants who were assembled to discuss the admission of others. Some hands remained lowered while a decision was given in the case of one woman, . . . and three women, communicants, were appointed to visit her, and they announced to her that her admission was postponed. Is not this ideal, that members of the Church should themselves watch over the honour of the Church to which they belong?" (*Journal des Missions Evangéliques*, 1903, p. 211). But another missionary of the same Mission speaks of a "Supreme Council of Tahitian Churches," exercising authority in the "Windward Islands" of Tahiti and Moorea, with apparently official State recognition; while a "Missionary Conference" "keeps strict watch" over the similar Churches in the "Leeward Islands," the Marquesas, and other groups. Under the "Supreme Council" there are three "District Councils" and

twenty-two "Parish Councils." Again, the same Society, working in Madagascar, in intimate relations with the Missions of the Friends, Congregationalists, and Norwegian Lutherans, unites with them in holding "four-monthly meetings," and "six-monthly unions" (nominally advisory, but recognised as practically authoritative), of which a correspondent in that field remarks that they may be compared with the Congregational Union, the General Assembly of the Presbyterian bodies, and the Conference of the Wesleyans, adding that for forty years their influence has been "most salutary in promoting unity of action and discipline among the Churches, and in preventing abuses in various directions." He suggestively sums up the situation thus :—

"The Presbyterian system of the French Protestant Churches has made it easy for them to adapt their organisation to what had grown up in Madagascar. For . . . the Church Constitution in Madagascar has not been anything arranged cut and dried beforehand, but has grown up gradually out of the circumstances of the case, and so has adapted itself to the needs of the Native Churches."

IX. POLITY OF INTERDENOMINATIONAL MISSIONS

There remains the question of the organisation of Interdenominational Missions. Only in the earlier stages, or in small areas, can there be a persistent effort to abstain from organising the Church on some model that must be more or less definitely denominational. Where such an effort is made, a great degree of influence, or even control, is inevitably retained in the hands of the individual missionary. In such cases combined Church organisation comes slowly into operation.

The Interdenominational Mission on a larger scale, like the China Inland Mission, tends to divide its field and its work into sections which are themselves practically denominational. But these sections, though practising different forms of Church order, are linked together as component parts of one Mission. Members of each

section are thus influenced by the sense of brotherhood to restrain the development of differences, and to approximate as far as possible to other sections. Workers may be transferred from one section to another, and the lines of demarcation must tend to become dim. It is interesting to speculate whether these sections will ultimately tend to unite with other bodies of their own Church order, outside of the Society, or whether the habit of brotherly association will so far prevail as to lead to the modification of distinctive features, and the union in Church organisation of the different elements which have developed within the bounds of one Missionary Society. These are questions the solution of which must be left to the future. The China Inland Mission, including Anglicans, Baptists, Congregationalists, Presbyterians, and others, is the most notable instance of this type. The Anglican diocese of Western China contains an important section of this Mission, and the adjustment of its relation with the Mission on the one hand, and with the rest of the Anglican Communion on the other, may be expected to yield valuable lessons for future guidance.

It is claimed for the Interdenominational system that it brings to light, and helps to realise, the keen desire of the native Christians for a united Christianity, free from the separatist tendencies of developed denominational bodies. We cannot say that the evidence before us altogether justifies this claim, though the desire of the Church in the mission field for unity is unmistakably growing. But the present seems to be markedly a period of denominational organisation, as a process tending towards unity rather than towards separatism. The attainment of unity within the denominational lines seems to beget the desire for the wider unity in which alone the Christian mind can ultimately rest.

URGENT PROBLEMS

Having presented this slight comparison of ideals and methods of organisation under different forms of Church

polity, we proceed to indicate a few of the pressing problems which now confront all portions of the Church in the mission field.

The First Problem

The first problem to which we call attention is as old as the Missions themselves, universal, and always urgent, but demands special attention at present, because in the complexity of competing interests what is elementary, and therefore fundamental, is apt to receive less than justice.

It is the problem of the due development of the individual Christian and the individual Congregation.

So familiar is this subject, and so absorbing, that many of our correspondents seem hardly able to see that there is any other of urgency or importance, and they bring straightway to this application all questions about self-government, self-support, and self-extension. We cannot here measure or tabulate the results that have been attained. Some of them will appear in a later section, dealing with the fruits of the Christian life (see pp. 207–33). It is only possible for the Commission to say at this point that we find no serious neglect of the obvious duty of leading the converts to full-grown Christianity. Everywhere there is anxious and diligent fostering of a right spirit, and inculcation of a right standard. It is not meant that all missions and all missionaries have the same methods, the same ideals, or success always proportionate to their opportunities. But it is abundantly clear that, save in a few cases, perhaps of inexperience, or of exceptional policy, or of the over-tenderness of the missionary or mother Church, it is the accepted principle of missions that everything possible must be done to lead the Christians of every congregation to self-government, so far as the congregation as such carries authority; to self-support, in a sense that precludes any idea of permanent or normal dependence on any other people than themselves; to self-extension, not only to the bounds of their own habitation, but also out into the unevangelised world, wheresoever it may be practically within their reach.

Here and there, in dealing, for example, with the question of self-extension, a salutary warning is given not to pay such attention to the "organised" as to fail to see the spontaneous and unorganised. A bright word comes from a Lutheran missionary on this point:—

"We refuse to believe that, after a nucleus has been formed, and a few thousands gathered into the Churches, the missionary or his paid agents continue to be the main factors in the propagation of the Gospel. Quite apart from the direct, or technical preaching of the Gospel, one man, simply by breaking with the old religious system and becoming a Christian, influences another man to do so. This influence is brought to bear in many ways; through family ties, through marriage, through the various relationships of communal life, through the personal regard of one man for another, through a father, mother, brother, sister, friend, having taken the step, and in India through the relationship of caste. All this, we say, quite apart from technically so-called 'preaching of the Gospel.' Of the 15,000 and more baptized members of this Mission, full three-fourths, we believe, were brought into the Church through one or the other of these different ways."

The Second Problem

It can hardly be questioned, however, that the present epoch of Church life in the mission field is marked more deeply as that of the due development of whole communities, of Churches in the wider sense. The principal contributions made towards the solution of this problem in recent years in Japan, China, and India have been noted in the Appendices to this Report, and we cannot enter into details here. It will be seen by reference to the particulars given there (see Appendices D, p. 289, E, p. 290, F, p. 294, G, p. 297, H, p. 305, and I, p. 309) that substantial advance has been made towards the visible embodiment of ideals of Church life and corporate unity on a large scale.

It is worthy of note that this newer stage of development seems in some cases to be the occasion for a new dependence on the guidance and help of the foreigner. Even in places where, previously, the cry for the independence of the "congregation" was loudest, there is sometimes a very ready trust reposed in the missionary when the problem arises of the evolution of corporate Church life.

There are not wanting instances where the missionaries, having at first expected to give their best help to the Church in the form of an influence *ab extra*, have found the exigencies of wider organisation demand their whole-hearted co-operation within the constituted body.

Upon a kindred question a little light has been thrown, namely, the question whether the local Church in the future is to be "native" to the exclusion of resident foreigners of the same denomination. The references to the subject in the papers received are too incidental and few to justify a generalisation, but it is worth noting that what references there are seem to be usually in favour of *inclusion* of races. There is this much limitation, that here and there separate services and ministry may be arranged for, say, English or German speaking members, but not of such a nature as to imply two corporate Churches of the same communion in the same field.

The Third Problem

Of the movement towards general corporate unity, Dr. Julius Richter (*History of Indian Missions*, English translation, p. 434) remarks: "The question received special and enthusiastic attention at the General Missionary Conferences held at Allahabad in 1872 and Bombay in 1893, but without getting any further than catching the echoes, so to speak, of music that was still a long way ahead. Since that time the movement has lost much of its importance."

This may seem at first sight disappointing, but is there not in the nature of things a sound reason for it? When this wider unity is sought the Church comes, for the first

time, in contact with the barriers to its development and organic unity which have been created by the divisions of the Church in the West. Two courses are then open to it. One is to ignore these divisions, to walk over the barriers, and hasten its own unity without regard to its western founders and teachers. The other is to seek still their advice and co-operation, and to lay on them in part the duty of removing the barriers to unity which their own ecclesiastical history has created, and which involve old and complicated questions with which the younger Church is unfamiliar. Surely the latter is the wiser and more Christian course. For, after all, while we lament our divisions, let us not be so untrue to Church History as to represent them as perverse and wanton breaches of Catholic unity. They have arisen in some cases rather from the external relations of the Church than from any internal division. Where they are really internal, and touch matters of doctrine, they have been created not by two hostile camps, one right and the other wrong, whose quarrel must be *à l'outrance*, but by two bodies of men, each holding loyally to a truth, perhaps over-emphasised, or taken out of its due place and proportion in the analogy of the faith. The remedy will not be found in condemning either party, nor by ignoring both, but by the western Church, now old in experience and ripe in wisdom, clearing her own mind as to what pure gold is left now that the fires of old controversies have cooled, and saying frankly to the younger communions in the mission field, that it is only the gold, tried and purified, that we recommend to their acceptance. Then the young Church will be free to act, and will be ready to realise her own truly Christian instinct in a wider unity of the Church in the mission field, without losing what is of permanent value in the rich historical experience of the Church.

These are indeed the principles suggested in Dr. Richter's own words: "It is remarkable that the various great groups of Missionary Societies, the Baptists, the Methodists, the Lutherans, etc., have hitherto made so

few attempts to unite within their own immediate circles." They are the guiding principles of great movements actually in progress (see Appendix J, p. 312), notably in India, in China, and in Japan, of which details will no doubt be found in the Report of the Commission on Co-operation and the Promotion of Unity, to which these matters have been allotted. We refer to them here only to point out that as regards the next stage in the development of Church organisation on the mission field, an urgent duty lies on the Church at home. The Church in the mission field in this matter may be waiting for us, and we should not ask them to wait long. If we prove tardy we may find ourselves ere long compelled to follow in the footsteps of the younger Church, which, free from our prepossessions, may see with a clearer vision, and act with a bolder purpose, than we are yet able to do.

The Fourth Problem

The fourth problem is the critical one of making transition from the elementary stage of dependence on a foreign Mission to that of the self-support of the young Church. We are glad to find that the aim of achieving "self-support" is now almost invariably put before the young Church even at the earliest stages, although the methods employed and the success as yet attained vary widely. To this subject we return in a later section of this Report, and do not here enter into details (see p. 198). It is enough to mention the subject here as one of the great problems relating to organisation, which must be to a large extent solved before we reach the next, and for our present purpose the last problem which we desire to indicate.

The Fifth Problem

It is delightful to be justified in reporting that what we have noted as the fourth problem has in some cases advanced so far towards solution that a fifth emerges, which may be regarded as the last of this series. This problem, already pressing in some fields, and of intense

interest, is that of the right adjustment of co-operation between the Church in the field and the Mission which remains within its borders. The very enunciation of the problem indicates an advanced stage of organisation. The Church in the mission field has become the predominant partner. The Mission has to adjust itself to the new position, has to take the place of handmaid where once it carried chief authority.

It is obviously somewhat far on in the story that the Mission Church, as a corporate body, can see and feel and undertake its work in this sense. But the time for the application of the principle has come in many fields.

This has, for example, become a very definite issue for the "Church of Christ in Japan," where for some fifteen years most interesting negotiations for co-operation have been on foot.

The principle was stated thus, in February 1906, by a Committee of the Synod of the "Church of Christ in Japan":—

"It is now more than thirty years since the Church was first founded. . . . It extends from one end of Japan to the other, and carries on its work through a Synod and Presbyteries. It has a Board of Missions actively engaged in the work of evangelisation and the establishing of Churches. Therefore it seems to it reasonable to claim that it has a right to a voice in all work carried on within its organisation or closely connected with it. That is the principle for which the Synod stands; and for which it believes that Churches in other lands, under like circumstances, would stand."

The same Committee put thus the issue about the meaning of co-operation:—

"The fact that the Missions employ evangelists, establish and maintain preaching places, while at the same time they also in fact practically retain such matters solely within their own control, does not in itself constitute co-operation, if by co-operation is meant a co-working which recognises the principle for which the Synod stands. Even though the work done extends the

Church, the system as a system is that of an *imperium in imperio.*"

In response to this appeal a reply of remarkable interest was given by the Boards of Foreign Missions of the Presbyterian Church (North) U.S.A., and the Reformed Church (Dutch) in America. "We do not see," wrote these Boards, "why there should be any hesitation in accepting this principle. We accept it heartily. We would accept it in the case of a Church far less advanced in autonomy and independence than the Church of Christ in Japan."

But they raised questions about definitions of "voice," "all work," and "closely connected." In fact the practical working out of the accepted principle was found by these Missions, as by several others concerned, to raise many knotty problems. We find that after these prolonged negotiations the proposals of the Japanese Synod were agreed to, in some cases with modifications acceptable to the Synod, by most of the negotiating Missions concerned, and that harmonious co-operation has thus been secured during the last few years.

Both in itself, and in its intricate bearing on the problems of Missions in other lands, this matter of co-operation makes a claim that cannot be resisted for the prayers of the whole Christian brotherhood on behalf of the Church of Christ in Japan.

To quote again from the letter of the Boards in America :—

"The problem now raised is inevitable. It has arisen, or it will arise, in every land where the work of founding the Christian Church is under weigh. We are sure that the problem can be solved, and we believe that the privilege of solving it is now given to the Church of Christ in Japan—the problem of cordial, harmonious, co-operative work with the missionary force in the field, during the period intermediate between that of the first founding of the Church and that of its full establishment, when Foreign Missions shall be needed no more, because their places will have been taken by Home Missions in

power. The solution of this problem in Japan will be a rich gift to the Church of Christ in other lands." (See Appendix K, p. 317.)

THE RESULTING POINT OF VIEW

We close this brief review of polities and problems on the Mission Field, by calling attention to the significant point on which they all converge, as already indicated in our preface: namely, that an organised Church in the Mission Field is no longer only a distant ideal, but is now clearly in view as an actual Church in being. In our enquiries and our Report we have dealt chiefly with the opportunities, functions, and duties of the foreign missionary. But the broad result shows that the Church on which we report may justly claim continuous recognition from us of its organised existence, of its corporate life and action, of its needs and problems, and of its stable and effective influence upon its own members and upon the non-Christian peoples among whom it has taken root.

We turn, therefore, to review in detail, in the following chapters, the life of the Church in the Mission Field, joyfully recognising that in all its aspects, as regards its membership, the conditions required of catechumens and the instruction given to them, the discipline and edification of its members, their character and spiritual fruitfulness, with all the arrangements for its finance, support, and government,—everything must now be looked at as from within the young and growing Church itself, and no longer mainly from the standpoint of the missionary, or of the Home Church.

CHAPTER II

CONDITIONS OF MEMBERSHIP

BEGINNINGS OF CHRISTIAN LIFE

We now go back almost to the beginning of the Christian life in the mission field. We are not now dealing with the organisation of the community, but with the spiritual life of the individual who stands on the threshold and seeks admission to the Church. It would be of intense interest to go still further back, and trace the first movement of his mind and heart towards the new life, and the mysterious dealings of the Spirit of God with the human soul, at the stage where it begins to pass from darkness to light. But this enquiry belongs rather to the task of the Commission on The Missionary Message in its Relation to Non-Christian Religions, and it will no doubt be fully considered by them. We therefore refrain, and take the matter up where they will leave off, when the first step has been taken, and the individual man or woman has become an enquirer, or even an applicant for baptism. How is he at this momentous stage to be dealt with? We do not ask what motives or experiences have brought him thus far, but, having reached this point, how shall we deal with him?

SIFTING THE MATERIAL

We may observe in passing that this problem is one entirely ignored in the criticism of Missions, commonly offered by those whom we may call outside critics. They suppose that a missionary's sole endeavour is to

" make converts," and that the number of the converts is the measure of success. They assume that those who are received are an unsifted mass of all who, for any reason (and they usually assume that the reasons must be purely selfish ones), are willing to profess themselves Christians. These critics are quite unaware that a large department of missionary effort consists in the rigorous testing of all such applicants, the rejection of the majority of them, and the instruction and spiritual guidance of those who give good evidence of sincerity. To such critics it will be surprising to learn that the missionary's anxiety may almost be said to begin when the hearer professes himself a " convert." He is not accepted as a matter of course, nor do missionaries work chiefly with a view to statistics. Most missionaries of experience will acknowledge that they have spent more time, and far more toil of heart, in anxiously keeping people out of the Church, than in gathering them into it. To the thoughtful student of missions, the importance of close scrutiny at this stage will be apparent. The whole character of the Church is immeasurably affected by the care with which men are prepared for baptism, and admitted to her communion.

During the days of probation, of training, and of discipline, that precede baptism, the Christian evangelist is laying the foundations of Christian character in the individual. He is giving to a life direction and bent that will tend to permanence, and to a large degree determine the colour and quality of the man's character. He is door-keeper of the fold of the Good Shepherd, and as the strength of the Church depends upon the wisdom with which her foundations are laid, so the character of the flock will depend on the care and discrimination with which seekers are admitted to the fold.

Experience and enquiry alike show that it is impossible in this matter to do more than lay down general principles. The danger lies in extremes, whether of laxity or of severity. When desire for expansion, and

a too eager craving for the numerical growth of the Church, foster leniency and a lack of sound discipline, the Church is apt to be swamped in a flood of baptized heathenism. Too great severity, on the other hand, may discourage and exclude many who might have been led by more gentle handling to a sincere and fruitful Christian life.

In spite of the utmost care, mistakes will be made in both directions, and both the strict and the lax must acknowledge that they sometimes admit, and sometimes exclude, the wrong persons. One case is reported to us of a missionary who laboured with devotion in a certain town for more than twenty years, so scrupulous that he only twice ventured to baptize an enquirer, and after all found himself grievously deceived in both cases. During the same years other men working by his side, by other methods, baptized many hundreds of "converts," and built up a strong Christian Church.

To ascertain how much knowledge a candidate possesses is comparatively easy, but who can search the secrets of his heart, or recognise with sure insight the movement of his spirit towards God? One comes who has fought his way into the Kingdom, over whole battlefields of dialectic, and over whom the Word of God must first vindicate itself as a true system of thought before it can operate as the power of a new life. We have report of others, wandering from shrine to shrine in search of the good for which they were longing, until, in disappointment and despair, they have at last found peace in obeying the call of the Gospel. Another, perhaps, has only dimly felt the unreality of the old gods, and with but little spiritual aspiration of any kind, is feeling his way to a surer foothold. He may have some vague apprehension of the mercy of God, or may be led by an undefined and only half-conscious sense of unrest. Some are moved by a desire for social betterment; some are drawn by the kindly atmosphere of a Christian community. We do not find,

in the evidence before us, that a real sense of sin is often the impelling motive. Among the Vegetarian Societies or Sects in China, most of which are of Buddhistic origin, there are a few men, and more women, who seem to have reached some sense of sin, or at least a feeling of being burdened by its consequences; and there are doubtless not a few isolated cases of similar experience among religious devotees in India. To all such, the offer of forgiveness, in the name of Christ, must make a direct appeal, but these cases are of exceptional occurrence. We recognise everywhere the profound truth of the statement, so far as the mission field is concerned, that it is not usually a profound sense of sin that brings a man to Christ, but rather that coming to Christ creates within him, for the first time, the deeper consciousness of sin.

To the careful missionary, anxious not to build "wood, hay, stubble," into the fabric of the Church, it must be a matter of grave concern to have brought to his hand so much material of this mixed quality, very little of which can be thought of as purely spiritual. But it is to be remembered that of the motives now indicated, none is illegitimate, or in itself wrong, and that even enquirers who are still far from being consciously on a wholly spiritual plane, may yet be already as plastic material in the hand of God, and truly worthy of a welcome by those who guard the doors of His House.

PRINCIPLE OF PROBATION

We are glad to be able to report that there is evidence of a full recognition of these responsibilities in every part of the mission field, and though there are instances to the contrary, these may be regarded as exceptional.

To begin with an extreme type, there are a few correspondents who state that their habit is to baptize and admit to the Church all who seriously seek baptism, without probation, and without further tests. One correspondent within whose Mission this practice exists,

attributes it to a theory "which regards the Church mainly as an institution for the saving of those who enter it, and depends upon instruction in doctrine and training in Christian activity after entrance by baptism." But this writer does not himself accept the theory nor approve the practice, and we find among the replies made to us very little evidence given in support of it.

Nearly all our correspondents, on the contrary, speak of a period of probation longer or shorter, with a course of instruction and training in knowledge and Christian life as an essential feature of their work. Their reports have reference to work among peoples of almost every known type of religion, they represent every form and stage of non-Christian civilisation, including the lowest depths of barbarism and socal depravity. But with all this variety of conditions, and a wide variety of views and methods, there is, with the exception noted above, an almost universal acknowledgment of the need of probation, although its length is seldom strictly defined. Speaking generally, the replies received indicate the term of six months as a generally accepted minimum, with two years, sometimes three, as an indefinite maximum for the probationary period. It is found, of course, everywhere, that individual cases occur, which cannot be brought under any rule ; but, in the great majority of cases, this interval of from six months to two years is found necessary, on the one hand, for purposes of testing the enquirer, and gaining an understanding of his actual state of mind, and, on the other, for purposes of instruction and for the fuller development of his Christian life.

VARIETY OF PRACTICE

With this almost universal adoption of the principle of probation, there is a great variety of practice as to the mode in which it is applied, and as to the use made of the probationary period, and the status of the enquirer during its course. These matters are sometimes determined by the home authority of the Church, or Missionary Society,

or by its local authority on the mission field; but sometimes by the governing body of the local Church, and not unfrequently they are left to the discretion of the individual missionary. It is perhaps not to be desired that there should be everywhere a rigid uniformity in these matters, but the present practice appears to us to err rather in the opposite direction. It is not advantageous that Missions working side by side in one field should present to those outside a very obvious and marked divergence in their methods of dealing with enquirers. Especially when the divergence shows itself in greater strictness and caution in one Mission, and a markedly lower standard of requirement in another among the same people, the effect is injurious. It is noticed, and remarked upon, not only by would-be enquirers, but even by the non-Christian community, and the Church whose practice seems more lax suffers in reputation accordingly. It suffers still more if the difference is such that the rejected candidates and the "undesirables" of the other Mission are permitted to find shelter within its communion. Not only does the laxer body thus suffer deterioration in the standard of its own enquirers—it tends also to lower the standard of the other. Especially in the frequent case of a Church which is making a stand for righteousness of life in some matter of difficulty, and is obliged often to delay a candidate till temptation is overcome, the hands of the Church are weakened, and the conscience of the enquirer blunted, by the knowledge that he can easily pass over to another communion, where things will be made easier for him.

Churches working near each other should make it a point of Christian honour that, whatever their own views may be, they will not make it easy for enquirers to evade or escape from the more exacting requirements which a sister Church deems it right to make. The utmost care in this matter is demanded, both by brotherly courtesy, and by loyalty to the common cause of the Church Catholic, which should always prevail over denominational prefer-

ences. In not a few cases there is a great deal of indefiniteness as to the status and treatment of catechumens, sometimes no roll of enquirers and catechumens is kept, and no definite status is given to them. They attend the public services of worship, gradually come to understand what is taught, their presence and their desire are known to the pastor in charge, and their regular attendance is taken as a proof of their sincerity. This method, if it can be called so, unsatisfactory as it is, is often forced upon missionaries by the fewness of their numbers, and the impossibility of their visiting with sufficient frequency the many out-stations under their charge. On the other hand, their local brethren, catechists, preachers, and even pastors, are often not yet sufficiently taught and disciplined to carry out this work in a systematic and efficient manner. The remedy is not to be found in urging upon missionaries a higher conception of their duty in this vital matter, but in pressing upon Churches at home the necessity of strengthening their Mission staffs, so as to render possible the closer watch, and more systematic instruction, which are so much to be desired. More efficient training of preachers and pastors, to which we shall refer in a later chapter (see p. 182), will further contribute to the same result.

PRELIMINARY STEPS

Where better methods prevail, the usual procedure is to make some preliminary enquiry as to motives and character, and afterwards to admit the candidate, if approved, in a formal manner to a list of catechumens. It is only after a period of instruction as a catechumen that the question of admission to baptism comes into view.

Local requirements, therefore, lead to some variations as to the emphasis placed on the several steps of this process. Thus, in Africa, in the Livingstonia Mission, there is a preliminary step in the process by which an enquirer is advanced towards membership. He is first

admitted to a "hearers' class" definitely, though not, so far as appears, through any public act of enrolment. He continues in this class for six months, or a year, and then, on satisfying certain tests of knowledge and conduct, he is admitted to the catechumenate, where he remains not less than two years, thus passing in all through a course of probation of not less than three years. This plan of dividing the process into two stages results in a very long period of probation, which may perhaps be justified, or even necessary, where a hitherto untaught and barbarous race is being dealt with. In most Missions, however, the usual course of procedure is something like the following:—When enquirers seek instruction and baptism, they are put on probation for a time, while their case is thoroughly investigated, and they are taught the meaning of the step which they propose to take. If they give proofs of sincerity and stability of desire, they are next called upon to make a public avowal of their determination to abandon heathenism for ever, and to enter the Christian Church, claiming its privileges, receiving its teaching, and submitting to its discipline. In places where a Christian Church has been already established, this confession is made before the congregation, and the enquirers are exhorted to continue steadfast in the things they have promised. They are then commended to God in prayer, and formally enrolled in the catechumens' class. Where no Church has been previously formed, the public service is held sometimes in a tent, sometimes in a temporary shed, or a hired room, or in the open air, and the candidates, as described above, are required to take their first public stand for the Master they are choosing and the faith they are confessing. This act of public enrolment as catechumens is often a very trying ordeal for them, and requires not a little courage, knowing as they do the obloquy and persecution that such a public act is likely to bring upon them. But if the ordeal is trying, the discipline is wholesome. It is an act of public self-committal, and there is a solemnity, and often a sense of the Divine Presence

in these services for enrolment, that sends the candidate away renewed in strength, and uplifted for the trial and discipline that await him.

After this public confession of discipleship, the catechumens' class meets at appointed times to receive instruction. Its members also attend public worship regularly, and in some Churches are expected during worship to occupy certain seats specially set apart for them. Their position becomes publicly known in the general community, and they are required to separate themselves from heathen practices, and to conduct themselves in all things as professed Christians. Where no local Church as yet exists, the catechist or evangelist who is at work in the locality gives much of his time to the preparation of these catechumens for baptism. Wherever possible they are gathered together daily for early morning prayers before the day's work begins, and are invited to meet again in the evening for prayer and definite instruction. In country districts, among poor and hard-working people, it is often difficult to find the necessary time for continuous instruction. After long days spent in hard toil it is difficult for them when night comes to attend to what is said to them, and they are often hardly able to keep awake. To meet this difficulty we are informed that some missionaries in certain areas bring their enquirers together for instruction at some selected spot for a considerable period, their daily work being for the time given up, and a small allowance of food being given to them. It is pointed out, however, that this plan has very distinct dangers, and it is not followed by the majority of missionaries. It is dangerous to allow their first lessons in the teaching of Christ to become associated in the minds of the enquirers with the giving of a material consideration. Regarded as a probation, this process meets a twofold need. On the one hand, it gives the Christian teacher the opportunity of testing the sincerity and stability of the enquirer's purpose. On the other hand, it gives the enquirer an opportunity of judging whether he had not

been mistakenly hoping to find in Christianity an easy road to comfort of a kind, which it does not really promise, and seldom even permits. The unspiritual man is slow to accept the Christian life as a hard and upward pilgrimage. Whether he is hoping that the "Christian God" will keep all his children in life, and make all his fields fruitful, or whether he is trusting that the missionary will be a father to him and bear all his burdens, he accepts disillusionment reluctantly, and needs patience and a prolonged probation to bring the truth home to him. The missionary, on his part, also needs time to enable him to make sure that the enquirer who is seeking admission to the Church is not taking this step in ignorance or in guile, or on the impulse of the moment, but with understanding and with determination, such as to give some assurance of stability in the new life.

The probation is needed also for another reason. Those who are in the first stages of emerging from a low moral state in which the emotional and passionate elements of their nature have governed their habits, while they are capable of living for a time on a higher plane of conscience, yet find it difficult, or even impossible, to maintain as the permanent atmosphere of their life the pure air which they have begun to breathe. It is perplexing, too, to a beginner in Mission work to learn how much of the old life may still continue to cling to the "new man." Thus many considerations conspire in showing the necessity for patience and thoroughness in training, and an extended probation.

At the same time probation must not be extended unduly, lest baptism should be made to seem the goal, rather than the starting-point of the visible Christian life. After all, it is impossible to prevent some cases of backsliding, and the most careful worker cannot escape the sorrow of disappointment at times. A too scrupulous caution may discourage some who from humble beginnings might have become genuine Christians. It is necessary too, to avoid giving rise to the idea that the element of time in the life of the spirit is itself fundamental.

There is danger lest catechumens untrained in the spiritual life may, while passing through a lengthened and carefully ordered probation, learn to measure their own spiritual life in terms of time, rather than in those of moral and spiritual progress. They will be tempted to feel, in regard to holiness of life, that they are as yet only on probation, and not finally committed, and that they are therefore not under the same obligations as those who have actually received baptism. If they are really in earnest, and longing to enter into the full privileges of Church membership and Christian service, the exaction of too long a probation must discourage them, and may seriously hinder the work of the Holy Spirit in their hearts. Also, if the probation be unduly prolonged, fresh difficulties will arise from time to time, in regard to family relationships, questions of betrothal and marriage, and other matters of social obligation.

These considerations fully justify the variety of practice which is reported to us from different parts of the mission field, both in regard to the length of probation, to methods of instruction during it, and to the requirements that are made before the administration of baptism.

VISITATION OF CATECHUMENS

It may be said here that it is important that during the period of probation, whether longer or shorter, the candidate should be visited by the catechist, preacher, or native pastor, and sometimes by the missionary. Such visits offer an opportunity of seeing the enquirer in his home relationships and surroundings, and thus often throw light upon impressions already formed as to his character. But visitation of this kind must be done with extreme caution, and never without consultation with those who are most familiar with local circumstances. Sometimes such visits have greatly helped and encouraged the enquirer. Cases occur where the non-Christian neighbours suspect the reality of a man's Christian profession, or taunt him with not being recog-

nised as a Christian, on the ground that he has not been visited by any authorised Church teacher. "You are only pretending to be a Christian" they say, "if you were a real one, they would have come to see you." A visit in such cases removes this suspicion, and authenticates the Christian profession which has been made. Such a visit may also do good service by committing a waverer, who has been worshipping in secret, to a public profession, and give him courage to avow his new faith. Sometimes, on the other hand, a visit paid prematurely may do harm by bringing on a weak brother a storm of opposition; while in the case of a cunning schemer, who is trying to make use of the Church's name for some private end, it may do no less harm, by creating amongst his neighbours the belief that the Church authorities are coming to intervene on his behalf in some matter of dispute. These possibilities prescribe careful enquiry and great discretion in visits of this kind, but they will often do great good, by affording an opportunity for showing the friendly and peaceful spirit of the Christian teacher, and removing the fears and jealousies of non-Christian people.

SPIRITUAL INSTRUCTION OF CATECHUMENS

We pass on now to consider the kind of instruction which is given to catechumens during this probationary period. Dr Warneck rightly insists that communication of knowledge is not the main object, as the possession of it could never be the main test for admission to baptism. There is a great need of care lest, as reported to us from Japan, candidates should come to regard the ordinance of baptism as a "graduation ceremony," after which the baptised Christian has no need of further teaching. This idea is no doubt met with also elsewhere. The first object of the instruction given is to give guidance to the nascent Christian life, and so much of an understanding of the nature of Christian baptism as shall enable the catechumen to go forward to it with due intelligence, with

a sense of responsibility, and with a well-grounded hope of spiritual profit. It must be made clear throughout that the course of instruction is not to be regarded as an intellectual exercise, and that the examination of candidates is by no means intended as a test of intellectual progress. The first stages of this teaching may perhaps appear to be ethical rather than spiritual, and to the candidate the most important element of it may appear to be the prohibition of certain characteristic faults and sins of the non-Christian life out of which he has come. On the other hand, it will naturally contain positive rules and requirements for the manifestation and ordering of the new Christian life. The endeavour must always be made to give these prohibitions and requirements their right character as not being arbitrary precepts, but the natural embodiment of spiritual principles, upon which the main stress is always to be laid.

Illustrations from the Mission Fields

In examining the replies sent to us, we find that the attainments required of candidates for baptism are usually in accordance with this view. The test of faith in Christ on the one hand, and of sincerity in the renunciation of idolatry, and of the habits and customs of an ungodly life, on the other, are thorough, and in the main satisfactory. Emphasis is rightly placed upon repentance, faith, and evidence in the life of a genuine desire to forsake all and follow Christ.

In illustration of this it may be convenient to bring together here the following statements from correspondents representing various communions in different parts of the mission field :—

1. *From India.*—The true nature and order of the tests is well stated by a correspondent in Southern India (Anglican) thus : "The tests are spiritual, moral, and intellectual. The candidates for baptism should have spiritual motives, consistent moral conduct, and knowledge of the elements of the Christian faith. The con-

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ditions are—a renunciation of all evil, a whole-hearted determining to follow and worship God through Jesus Christ."

So again, from a correspondent (Presbyterian), we have the following :—

" It is required of applicants for baptism, (*a*) that they should have an intelligent knowledge of Christ, and the way of salvation. (*b*) That they are well reported of by the people among whom they live. (*c*) That they do not seek to be Christians from unworthy motives. (*d*) That they are willing to give up all idolatrous practices. (*e*) That they are willing to place themselves under Christian instruction, and that, according to their ability, they will contribute towards the support of such means of grace.

2. *From Africa*, Nyasaland, a correspondent (Presbyterian) writes : " Applicants for baptism have to pass an examination on the Creed, the Ten Commandments, and the Lord's Prayer, as well as on a small Catechism, and the main facts of our Lord's life, before being admitted into the catechumens' class. In the catechumens' class they are instructed further in the above, in the main facts of the Old Testament history, in the Doctrines of the Sacraments, and in the Larger Catechism, which has been prepared for such classes. . . . The test of life and character is the essential element in the qualifications necessary for baptism."

From Congo Belge, Africa (Baptist), we have the following : " Applications for baptism are only accepted from persons who have been for at least six months members in some ' Christian Endeavour Society.' . . . It is thus required that the applicant prepares himself for examination in the Catechism, and in the handbook. For this purpose a weekly class is held in connection with each village school, and examinations are held for six months. When the applicant has passed this oral examination, his name is presented to the Church, and considered in the light of reports of the outpost teacher, native district superintendent, and of the visiting missionary.

If the Church members present at the meeting agree to accept the applicant as a member, he is baptized and admitted to Communion on the following Sunday."

From Zululand we have the following: "The conditions required of the applicants for baptism are shortly these:—

"*A*. Old Folk.—(*a*) To have shown in their lives the proofs of a real repentance, and a real desire to become new men and women. (*b*) To have acquired a passable knowledge of the main points of the sacred history, and also to know by heart the Smaller Catechism of Luther. (*c*) To have passed a probation time of one year or more.

"*B*. Young Folk.—(*a*) To have shown a real desire to become Christians, and to live Christian lives. (*b*) To have learned to read passably. (*c*) To know the Scripture History abridged, and the Smaller Catechism, together with a short introduction of our Lutheran Doctrine. (*d*) To have passed a probation time of two years or more."

3. *From Japan*: "Persons desiring admission to the Church are examined as to their knowledge of the truth, their sincerity and manner of life. If the examination is satisfactory, they are admitted—if not, admission is postponed. They are required to accept the Confession of Faith of the Church, and to promise that so long as they remain members of this Church, they will submit to its Constitution and Canons.

4. *From Korea* (Presbyterian), we have the following: "There is a preliminary admission as catechumens on personal examination as to repentance, faith, and knowledge. Faithful attendance at the services of the Church for several months previously (usually not less than six), evidence of repentance in the putting away of idols and heathen customs, and ability to repeat the Lord's Prayer, the Commandments, and Apostles' Creed, are some of the requirements for admission to the catechumenate. After six months or so in the catechumenate, the candidates are subjected to a thorough examination on experimental piety, religious zeal and activity, and knowledge

of the New Testament Scriptures (such as the Life of our Lord), the Sacraments, and the Person and work of the Holy Spirit. Evidence of testimony to the truth, devotional Bible study, and the habit of prayer, are required of all."

5. *From China* (Wesleyan Methodist): "When an enquirer has completely ceased to worship idols or observe other idolatrous rites, has taken down his ancestral tablet, and has abandoned all habits which are forbidden by the rules of our Society, and when he has some understanding of our Doctrines, and some knowledge of the Word of God, and has learned to pray, and when the class-leader is sure that his sole object in desiring to enter the Church is the salvation of his soul, then the class-leader shall ask the pastor to place him on trial for Church membership. After a member on trial has continued steadfastly to serve God, has shown that he understands the great themes of the Gospel, has given evidence of faith by his works, has manifested zeal in instructing his family in the truth, has opened his house for the preaching of the Gospel, and in other ways demonstrated that he desires to be Christ's holy follower, the class-leader may ask the pastor to baptize him."

Again, from another correspondent in China (Anglican), we have: "Every catechumen should spend, at least, twelve months in regular attendance at service and receiving instruction. At the end of that period, if his character be good, he will be examined by the Priest on the Creed, Lord's Prayer, and other important teaching of the Church, and if approved may be baptized."

And once more, from a correspondent in China (China Inland Mission), we have the following: "Candidates must give evidence of repentance, faith in Christ, and of being born again, before they can be received into the Church by baptism. There is no time limit, or knowledge test. They all, except the very aged, are expected to answer questions on the main facts and truths of the Gospel, and if they cannot do this, it is regarded as a proof of lack of real life and earnestness for the truth."

6. *From the Philippine Islands* (Baptist): "Candidates for baptism are required to show evidence of a real change of heart before baptism. Habits must be changed, and the whole manner of life that was formerly characteristic of them. No certain time is demanded; it differs with different people."

There is thus evidence from every part of the mission field of an earnest desire to make wise use of the probationary period, for the quickening of spiritual life and evangelistic desire, as well as to furnish a necessary basis of knowledge on which an intelligent faith may rest.

A correspondent writes: "Where possible, classes are held for the instruction of catechumens, and, in some country districts, where distance makes it impossible for the missionary in charge to do this, the converts are trained by the evangelists in charge and the leading Christians. Before baptism every convert is carefully examined by the missionary and the Church leaders, and has to show an intelligent grasp of the fundamental truths of Christian Doctrine, as well as to afford evidence of a changed heart and life. The convert is then re-examined by the Church, and the witness of some Christians is taken." With such painstaking effort as this, we have at least some guarantee of the faith and character of the membership out of which the Church is built. Initial progress must necessarily be slow, but in the end the effort will be fully justified. The method has the advantage of throwing the burden largely upon the local Church and its leaders. This must tend to develop in them a sense of responsibility, and of obligation to establish the claims of the Gospel, and to advance the true spiritual interests of the Church.

PROFESSION OF FAITH

In the act of baptism itself, a special opportunity is given to the candidate to make a public profession of faith. This is sometimes done in the form of a very simple testimony of faith in Christ as Redeemer and Lord,

with the promise of obedience to the Law of God, in humble trust in the promised grace of the Holy Spirit to uphold, to guide, and to sanctify. In the Missions of the Anglican Communion, and in some others, the Apostles' Creed without addition is invariably used for this purpose. Sometimes, again, a more detailed statement of doctrinal belief, and specification of Christian duties is required, and often the candidate is called upon to promise obedience to the governing authorities of the Church, and submission to their teaching and censure. This last requirement seems reasonable, and well within the understanding of any intelligent candidate, but we note a tendency in some cases to go beyond this, which requires caution. We have occasionally statements like the following :—" Candidates are required to accept the Confession of Faith of the Church, and to promise that so long as they remain members of the (specified) Church, they will fully submit to its constitution and canons." Where the Confession of Faith is extremely simple, embodying only the first elements of the Christian faith, this may be a legitimate demand, but when it enters on the domain of theology, there is great danger of injuring the conscience of the candidate, who is only on the threshold of his Christian life. Still more clearly is the limit overpassed where, as reported to us, it is the custom to exact the solemn promise that the candidate for baptism will not, at any time, enter another communion of Christians. Such a pledge can be of little meaning to the candidate at the moment of baptism, when his horizon is naturally bounded by the Christian communion in which he has found the light of life. But it may be a sore entanglement of his conscience, when he afterwards comes to know of other communions, and to rejoice in spiritual fellowship with their members. Or, in the case of his removing to a new area, might not such a promise prove disastrous by leading him to turn away from the only Christian fellowship within his reach ? To exact such a promise at baptism is to sow the seeds of sectarianism and suspicion at the moment

when all the thought should be turned to love and devotion to the one centre of Christian faith.

Of course we here touch upon the questions—What is essential to the Church? What constitutes communion?—for all of us would claim of new converts that they shall profess their intention to abide in the faith and practice of the Christian Church.

As to the essentials of communion there will be some differences among us, but the question has been asked whether those who administer the sacraments should not be regarded as really acting as trustees for the whole body of the Church Catholic; so that a convert from heathenism is baptized, not as a Congregationalist, or a Presbyterian, or a Lutheran, but simply, on the ground of repentance and faith, as a member of the Church of Christ. If this view could be generally accepted, it might become possible to give, in a commonly arranged form, certificates of baptism which would be generally recognised, and would make the holder free to enjoy Christian fellowship, wherever he might be, due precautions being taken to prevent abuse of such certificates by fugitives from discipline, or by those who from unworthy motives were seeking to pass from one jurisdiction to another.

INSTRUCTION IN CHRISTIAN KNOWLEDGE

Thus far we have seen that the chief stress is laid upon evidence of repentance and a new life, and that in the usual practice of missions only a secondary place is given to knowledge as a requirement for admission to baptism. But knowledge is not undervalued, and so far as means and opportunities allow, the effort is made to give such instruction as is needed to nourish a well-grounded and intelligent faith, and to strengthen the practice of godly living.

The duty of teaching catechumens is sometimes undertaken by the foreign missionary, but more frequently by the pastor or evangelist of his own race in charge of

the station at which he presents himself ; but in all cases this important work seems to be always under the supervision and direction of an ordained native minister, or ordained foreign missionary. Where the enquirers have been led to the truth by fellow-countrymen who are official or voluntary workers of the local Church, their instruction is usually undertaken, in the first instance, by local pastors and evangelists. There is general evidence of a desire to leave this work of instruction, so far as possible, in the care of qualified local workers, rather than to keep it in the hands of the missionary, whose time is largely absorbed in the direction of the work as a whole. It is evident, however, that in this, as in most other departments of Mission work, an almost universal understaffing of the Missions compels a somewhat makeshift, rather than a systematic and well-planned method of working. We can only say in general terms, that such instruction as is possible is given by such agents as are available. In most Missions, if there were a more adequate staff of workers, both the amount and the quality of this instruction might be greatly improved.

The materials of instruction are determined partly by the powers of those who give it, partly by the capacity of those who receive it. The young, the old, the educated, the uneducated, those who are naturally intelligent, and those who are naturally dull, members of civilised and advanced races, and those of communities only emerging from barbarism, men and women, especially where, as in most non-Christian countries, the women form a special depressed class by themselves, cannot all be taught under one uniform system. The instruction must often be "line upon line, line upon line, here a little and there a little," and it must be varied, both in matter, and in the standard to which it is carried, so as to meet the widely varying requirements of all these and other classes of catechumens.

The foundation of all Christian instruction is laid

in the simple essentials of the Gospel, and a wise discrimination is to be made between enquirers who differ widely both as to religious attainments and as to mental capacity. These essentials must be regarded as including in one form or another the knowledge of God, the sense of sin, and the appreciation of redemption. But the good news of the Cross cannot always be the missionary's first message. Without some knowledge of God and His character, men can have no true sense of sin. In many mission fields, and notably in India and in China, there are elements of the knowledge of God in the minds of men, to which appeal can be made; but any clear revelation of His character must come to them from the revelation of Himself which He has made in Christ. There may be a dim knowledge, and partial admission, of the fact of sin and wrong in general, but there is little sense of personal guilt, or strong sentiment even against habits which are admitted to be wrong, and no rational understanding and dread of the consequences of moral wrong-doing. These have to be created and deepened in the enquirer during his catechumenate. It is in the light of a dawning knowledge of God that a sense of sin is born, and it is to the man made conscious of his sin, that the story of the Incarnation and the Cross becomes a transfiguring revelation of the Divine goodness. It remains true in the main, as we have said above (p. 42), that it is not usually the acute sense of sin that brings a man to Christ in the mission field, but rather that coming to Christ creates within him for the first time the deeper consciousness of sin. Over all the mission field the great facts of the holiness of God, the offensiveness of sin, the lost and hopeless condition of unrenewed man, and the new hope of eternal life based on a spiritual regeneration, must be taught and emphasised, the truth being from the first imparted in its simplest forms. But it is impossible to lay down a definite order of time in which these great Christian conceptions must be imparted to enquirers.

Speaking generally, either of two lines of instruction may be followed, one which may be called doctrinal, or one which may be described briefly as historical, though the distinction must not be too sharply drawn. The practice of the Apostles, and the example of the ancient Church, as well as modern experience on the mission field, seem all alike to place the historical before the doctrinal method of instruction. The usage of the missions of the Anglican Communion and some others, in employing the Apostles' Creed as the basis of instruction at this stage, is no exception to this view, since this Creed is itself rather a narrative or recital of the essential "Christian facts," than a doctrinal definition of their dogmatic implications. Doctrine flows from the knowledge of the great Christian facts, but the facts themselves must first be appreciated, as they have been taught to men by the historical revelation of Himself, which God, in His condescention to human infirmity, has made at sundry times and in divers manners. This is the view stated by Dr. Gustav Warneck in his *Evangelische Missionslehre*, III. 2 (p. 257): "The choice and arrangement of catechetical subjects may, on the whole, follow the example of the ancient Church,—Bible history, Old and New Testament lessons on the Life of Christ, the Creed, the Lord's Prayer, and the Sacraments. The Bible stories, and in them the story of Jesus, remain the indispensable foundation, even when the catechumens have already become acquainted with them in the mission school: they are the key to the doctrine of salvation, and the doctrine of salvation is nothing else than the interpretation of the facts of salvation. There is nothing to be objected to if, especially in the case of unintelligent catechumens, the whole of the instruction so follows the thread of the Bible stories, that the whole doctrine of faith and life is embodied, and only at the end, for the sake of a conjunct view, is summarised in the main parts of the Catechism. But even if one gives to these main parts an independent position and more detailed treatment, the Bible stories will again and again have to be introduced for vivid

illustration, and that indeed in the fullest measure. Nothing is so suitable as these for the exposition of the Catechism. For the fundamental treatment of the Bible stories three things must be laid to heart:— 1. Vivid narrative, skilful questioning and recital, and the application of the story to faith and life. 2. A general view of the connection between the Old and New Testaments, as a consistent revelation of God. 3. An appropriate choice of the single stories, which are to be treated in detail."

It is obvious, however, that in "the application of the story to faith and life," to which Dr. Warneck rightly gives a foremost place, the instruction given must at once pass from the historical to the doctrinal, and neither is vital and complete without the other.

A good deal of the evidence before us, relating to the subject of instruction given to catechumens, is somewhat meagre, not more than one-fifth of our correspondents having given us any reply as to the precise subjects taught to catechumens as an essential preparation for baptism. Some correspondents who have sent us the fullest replies about other points have scarcely touched upon this. This indefiniteness is, no doubt, partly due to the differences already referred to between the conditions of different fields and different classes of catechumens, and partly to the varying standards required by various Missions. It may, however, be said generally, that the differences are more geographical than denominational.

Without too minute differentiation, which might not be fully borne out by the evidence in our possession, we note a fairly general recognition of the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, as the documentary basis for the instruction of catechumens. To these are added the Life of Christ, taught either directly from the Gospels, or from briefer summaries, while other correspondents speak in more general terms of Bible history, the meaning of the Sacraments, and one mentions specifically the fifth chapter of St. Matthew's

Gospel, and a synopsis of the Gospel of St. John. Others again mention, with varying degrees of frequency, "The Catechism," which in some cases indicates the Shorter Catechism of Westminster, or in the Lutheran Missions, the Catechism of Luther. In Uganda the Gospels of St. Matthew and St. Luke are taught in the earlier stages; while those of St. Mark and St. John are taken at a more advanced stage, after baptism, and in preparation for confirmation. In a few areas a more extensive course appears to be given even to the more ignorant catechumens, covering a considerable system of Christian Theology, including Old Testament History; and in some missions catechumens are required to commit to memory both the questions and answers of the Catechism of the Church.

It is interesting to note what a wide recognition there is on the mission field of the Apostles' Creed, as not only a venerable Church document, but as a valuable practical summary of the main contents of Christian teaching. The place which it holds in the instruction of the catechumenate already constitutes a real bond of unity throughout the greater part of the Church in the mission field.

We especially urge that in all the mission fields persistent effort be made to teach and encourage the Christian people to learn to read the Bible for themselves. This is enforced by a correspondent from the Moluccas, who bears strong testimony to the good results of this practice in the Dutch missions there. The experience of the Church Missionary Society in Uganda, and that of other missions elsewhere, supplies forcible confirmation of the same principle.

DISQUALIFICATIONS AND HINDRANCES

From this brief review of the positive attainments in faith and knowledge which are required of those who present themselves as applicants for baptism, we pass on to notice briefly the disqualifications which are most

frequently met with amongst them. We find in the various mission fields a long list of practices belonging to heathenism which are either discouraged or prohibited, and in regard to some of these there is evidently room for differences of opinion within the Christian Church itself. In determining what should be considered a bar to admission to baptism, the greatest care must be taken to awaken a spiritual conscience in the local Church, so as to secure the enlightened sympathy of its members with the practice that is adopted in regard to prevailing faults. We can only note here some of the principal evils and vices belonging to the heathen life which have to be renounced and overcome by all who seek membership in the Christian Church. The difference of opinion, to which we have referred, is not a difference as to the moral quality of those things in themselves, but as to whether they must be completely overcome as a preliminary condition to admission to the Christian Church, or whether they are to be gradually removed by an advancing experience of sanctification amongst the Church members themselves. About most of them, indeed, there is no room for doubt, but some must be treated with careful discrimination. Among these grosser faults reported from the various mission fields, the renunciation of which affords some testing of the sincerity of candidates for baptism, we find the following: idolatry, infanticide, immorality or impurity of life and speech, violent language and cursing, having recourse to charms and fortune-telling, falsehood, quarrelling and litigation, drunkenness and the use of opium or hemp, dishonesty and theft, gambling, bigamy, and polygamy.

This list might be indefinitely extended, and it is not too much to say that these and similar vices, with all those mentioned in the dark catalogue given by St. Paul in the first chapter of his Epistle to the Romans, may be spoken of as characteristic of pagan life.

Most of those evils are so manifestly part of the old heathen life, and so directly hostile to the new life in Christ, that they do not call for any discussion

and do not give rise to any differences of view in Church practice.

A few, however, are of a less definitely vicious character, and may need more careful discrimination and tenderness of handling. Others, while absolutely wrong in themselves, are so interwoven with the whole structure of social life, that they cannot be dealt with by bare prohibition, however emphatic, and very careful guidance is needed in order at once to secure the purity of the Christian Church and, on the other hand, to help the enquirer, with due tenderness and consideration, in the early stages of his Christian life.

BIGAMY AND POLYGAMY

In connection with those vices and faults of the heathen life which are forbidden in all parts of the Christian society, we have now to deal with the complicated and difficult problems presented by the bigamy and polygamy which, under a variety of conditions, are still so widespread in most non-Christian lands.

In dealing with this subject, it is necessary to recognise fully the extraordinary delicacy and difficulty of the questions which arise. We are called to face a problem which was but little known to the Early Church, and to apply the high standard of Christ to matters in regard to which we find little clear guidance in the teaching of the Apostles; while it has also to be borne in mind that, in touching these questions relating to marriage, we touch the very foundations of all social life, whether civilised or uncivilised. One great difficulty is, that in most non-Christian lands the practice of polygamy is not contrary to the natural and unenlightened conscience. You can show a man without great difficulty that an idol is nothing, or a witch doctor an impostor, but you cannot easily lead him, as it were from without, into our Lord's high and spiritual view of Holy Matrimony. As Bishop Callaway remarks: "It is not so much that polygamy

hinders conversion, as that it is the converted man alone who can see that polygamy is wrong." Once again, when polygamy has been thus entered upon by both parties in the times of ignorance, and where there are children recognising the two parties as their parents, for the Church to insist on the breaking up of the relationship is to deprive the children either, on the one hand, of the protection of their father or, on the other hand, of the care of their mother; while the woman thus put away finds herself, according to many letters before us, in the position of gravest moral danger—"relegated," as one correspondent bluntly puts it, "to the position of a prostitute." On the other hand, a custom so manifestly inimical to the pure ideals of the Christian family cannot easily be looked upon with any toleration when determining the principles on which the Christian Church is to be founded. Such considerations help us to realise the grave responsibility which is involved in the treatment of this subject, and they account also for the variety of views which have been expressed to us in the replies which we have received to our enquiries on this subject. It has, however, to be borne in mind that the term "bigamy" is used very loosely. The social customs of various countries differ considerably, and the relation of the non-Christian man to his womenfolk is very different, say, in Africa and the South Sea Islands from what it is in China or in India.

In Africa we read of a chief having "three hundred wives," and both in Africa and in Polynesia the wives are often numbered by tens or by scores. Their social status in these communities is practically that of slaves, and there is no unity of family life nor evidence of conjugal affection or devotion. It is not surprising, therefore, to find that our correspondents in Africa view with unanimous intolerance conditions of life which are not only unchristian, but are at variance with the instinctive feelings of natural morality. With them there can be no "question" of polygamy. It is simply one of the gross evils of heathen society which, like habitual murder or

slavery, must at all costs be ended. There it is necessary to create the idea of family ties and the family life, and it is rightly felt that the applicant for Christian baptism must clear himself at once from this corrupt and barbarous environment.

In China polygamy is of a different character. There is only one legal wife, married with elaborate social observances and legal precautions. There can never be any doubt of her indisputable right to recognition as the spouse for life of the man to whom she has been given in marriage. On this basis a really high ideal of family life and of conjugal rights and obligations has been created. Polygamy exists as a lower condition, tolerated by law and by public opinion, but it can never bring into doubt the secure position of the legal wife.

Where a second or third "wife" (or, as some would prefer to say, "concubine") is taken, her position is not recognised by Chinese law and her children are regarded as being those of the legal wife. Indeed, if the latter is childless, the second wife is often taken with her consent, or at her instance, and she regards the arrangement with favour as needful to the continuance of the family line. In many cases the relations between the legal wife and the others are at first those of cordiality and friendship, though, in later years, especially where children of different mothers are growing up within one family, there is often bitter jealousy and dispeace.

It is not disputed that a man in China who takes a second wife has as truly broken the Divine Law of marriage as the man in other types of society who takes twenty or a hundred. On this, of course, there is no difference of view either among missionaries or among Chinese Christians. All hold that bigamy, and polygamy in all its innumerable degrees, are not two sins of varying heinousness, but are both alike in equally flagrant violation of the Law of God. But it cannot but be felt that there are features of the Chinese system which, while they in no way remove the guilt, yet render it

highly doubtful whether we can apply to it the simple remedy of advising the man concerned to put away all but one wife.

In most cases the second or third "wife" has been taken under pressure of the dominating ideas of filial piety and ancestor worship. Mencius said: "There are three things which are unfilial, and to have no posterity is the greatest of them" (*Life and Works of Mencius*, Legge, p. 250). This, of course, is said in the belief of the necessity of offerings continued throughout successive generations to secure the peace and happiness of the departed in the world of spirits. All the parties to the union, brought up in this faith, entered into it in the days of their ignorance. According to their lights, they have been faithful to it, and lived in harmony with each other. Further, the children are usually those of the second or third wife, and while bound by natural affection to their own mothers, they have also learned to reverence the legal wife, and to look up to her as occupying the highest place of honour in the family life. Some thoughtful missionaries, holding the highest Christian conception of the sacredness of marriage, consider the bond with the second or third wife in such cases to be as indissoluble, from the Christian point of view, as the bond with the first. Without committing oneself to this conclusion, it is at least possible to understand why many should decline to advise the catechumen in these circumstances, to begin his Christian profession by putting away one or more of those whom he has led into a wrong position, but who in that position have been faithful to him, depriving his innocent children at the same time, either of their mother's care, or of their father's protection—and all this at the very moment when his new Christian faith is making him solicitous, as never before, for their temporal and eternal welfare.

We do not here argue out the subject to a positive conclusion, but only indicate how it is that, in regard to a matter so distasteful to Christian feeling, it must still be recognised that a "question" of polygamy

can be entertained at all in dealing with applicants for Christian baptism. There is no "question" about the sin of polygamy. The only question is, whether the solution of putting away, where there has been no unfaithfulness, may not be adding sin to sin. Or, to put it in another form, the question is whether the heinousness of the sin of polygamy does not consist in the very fact that it is impossible to undo its results, without fresh violations of Christian righteousness.

The whole question, however, as it affects candidates for baptism, is much larger than that of simple polygamy or bigamy. The domestic life of many is found to be grossly irregular, and, from the Christian standpoint, immoral. It is not uncommon to find among the candidates a man who is living in concubinage with a woman who had, years before, been married to another man from whom she has never been divorced. She is bearing children to the man to whom she is not married even according to local custom; while his legal wife, still undivorced, is living with another man, and bearing children to him. It is impossible to disentangle such relationships by working back to first obligations, and the missionary is sorely tempted, in disgust and impatience, to seek short and sharp remedies, and to judge the individual sin too severely. He is dealing with a people who have lived for centuries in animalism and unchastity, and one of his hardest tasks, calling for infinite patience and tact, is to teach them by the grace of God to overcome their ignoble passions, and realise a pure family life. Each case has to be judged on its merits, with a persistent effort to secure, at least, that such decencies as are approved in the non-Christian community are observed. In cases like that outlined above, when it is impossible to restore an earlier marriage obligation, divorce according to local custom may first be obtained. When this has been done it seems to be the practice of some missions to baptize the couple, if otherwise qualified, and marry them by Christian rites afterwards. In others the family relation finally accepted

is made regular or legal outside of the Church before baptism. In these cases, when the married couple stand before the congregation for baptism, they are required to acknowledge the legality of their marriage, and to declare solemnly that they will be faithful to each other, according to the law of Christ, until death.

Evidence from the Mission Fields

When we turn to the evidence, we thankfully record that on some points of supreme importance there is absolute unanimity among missionary bodies—namely, as to what constitutes Christian law on the subject, and in the determination to uphold that law among the members of the young Church in the mission field. This can hardly be better stated than in the opening words on the marriage question in the Book of Order issued by one of the Synods of the Presbyterian Church in China.

"By the Law of God, marriage in accordance with the truth is that of one man and one woman, each fulfilling a part in a lifelong union; and they may not be separated. Therefore, if a man who has a wife marries another woman, or if a woman who has a husband is married to another man, in both cases this is a breach of the Law of God." Further—"If any one who is a member of the Church, while his wife still survives again marries another, he must certainly be expelled from the fellowship of the Church." (See Appendix L.)

The problem is thus confined to those who, before they have heard the Gospel, have entered into relationship with more than one partner. Are they to be admitted into full membership of the Church, and, if so, are they to be required to put away all wives except one?

It seems expedient to consider separately the answers sent to us from the various countries.

In Africa polygamy is more prevalent than in other countries, and the Church is placed at a disadvantage in her warfare, owing to the fact that the Mohammedan

with his easier views on the subject is more in accord with the " average man " of Africa.

Indeed, the Christian law upon this subject may be said to be the greatest obstacle to the acceptance of our faith. In the face of this it is suprising to note, that it is in regard to the evidence from Africa alone that there is an almost complete unanimity of opinion. Every Mission within our review refuses admission to the Church in Africa to any man who is actually living with more than one wife.

On the other hand, by no means do these missionary bodies require, or even advise, such a man under all circumstances to put away all his wives save one. They would have the man wait for baptism until such time as, in the providence of God, the difficulties are removed by natural causes. Meanwhile, he is to receive full instruction and every help to lead the Christian life and, if he can do so, to make honourable provision for his wives.

In some cases at any rate, it appears that the woman can be put away without injury. Bishop Tucker, for example, writes in reference to Uganda :—

" I may say that, in Uganda, the position of the woman has, until recently, been little better than a slave. In the old days many so-called wives were taken in war, some were kidnapped, some exacted as fines by chiefs from their dependents, some received as gifts, and some were purchased as slaves. In few, if any, cases was there anything at all approaching a marriage contract or a marriage ceremony. When a chief had two or three hundred of such so-called wives, it necessarily followed that wives were unattainable by many men, and women were, so to speak, at a premium in the country. When freedom for women came, and Christianity proclaimed, as a principle, that there could be no baptism for polygamists, there was no difficulty with regard to the emancipated women. They hailed their freedom with joy, and married men of their own choice. Thus it came about in Uganda, that the rule of the Church with regard to the

impossibility of baptizing polygamists, has not only entailed no hardship upon the women of the country, but has distinctly tended to their elevation and consequent well-being and happiness."

In reference to Congo also, a member of a Baptist Mission writes: "In Congo, it must be remembered that to a considerable extent the woman keeps the man, and that the children of the marriage belong to the mother's family, and that the father has very few rights over them. It is not uncommon that, as the result of some dispute, a woman will leave her husband and return to her family. A woman who does this frequently marries again, and there is no social ostracism, or degradation, or real hardship for the woman who has been put away by her husband, except in the case of old age."

The evidence is by no means so unanimous as regards the treatment of women candidates in Africa. When a woman who is one of several wives seeks admission to the Church, what is done in her case? She is true to one husband and is not personally responsible for his habits; and it may be argued that she has no legal right to separate from the man to whom she is bound, and, if she separates having children, she would not be allowed to take the children with her. On these considerations some argue that it is reasonable to admit such a woman to baptism and the full privileges of membership. Such, however, is by no means the line universally adopted.

There is ample evidence, however, that in Africa polygamy is on the decrease, and that its cessation as a social institution is a mere question of time. Many natural forces combine to fight against it. The progress of civilisation means increase in the cost of living; the loss of cattle through disease makes it more difficult for parents to find the needful dowry; while the cessation of internecine war among the natives has the effect of making the proportion of the male to the female population larger than hitherto. As time goes on and

the leaven of Christian thought spreads, the women themselves will have more of a voice in the matter.

In China, as we have noted (p. 66), the first wife alone is recognised by Chinese law, and the secondary wife has no legal rights as a wife, so that marriage subsequent to the first may be regarded as concubinage. This, however, does not touch the question of the moral rights of these women—a question which the Christian Church cannot ignore.

Both in China, and in India where polygamy is, however, not very prevalent, the matter is complicated by the fact that, while it is the first wife whom the Christian law would recognise, it is more often by the second wife that the man has his children. As to the line of action generally taken in these two countries, the correspondence before us is somewhat conflicting. The question seems to be left in many cases to the judgment of the particular congregation or disciplinary body. The Methodist Episcopal Church in India, we are informed, "some forty years ago authoritatively forbade the acceptance of polygamists, but experience has modified the views of many of their missionaries."

In some cases authoritative statements have been issued by Church bodies of local or of wider jurisdiction, for the guidance of missionaries or of the governing bodies of Churches. Instead, therefore, of giving a selection of the varying personal views laid before us, or attempting to lay down conclusions of our own, we submit in the Appendix to this Report (see Appendix L, p. 321) some of these statements as an important contribution to the formation of opinion and the guidance of practice.

We deem it wise to present these statements in some detail, without comment of our own, calling attention to the unity of aim which pervades them and to the grounds which they afford for the hope that if the Churches, in all the mission fields concerned, will continue to emphasise the law of Christ, the day is not far distant when by the action of various forces that

law will be universally recognised. While the Commission is of opinion that the time is not ripe for a general discussion on this subject, they believe that something might even now be done in the direction of greater uniformity of practice, if the various missionary bodies were to formulate the principles which should govern the action of their own workers in the various mission fields.

It may be convenient here to summarise the principal views reported to us on this subject as follows :—

(1) There is the view of those who refuse in any circumstances to receive, even as a catechumen, a candidate who is living in polygamy. (2) The view of those who would accept such a candidate and keep him under Christian instruction, but without baptism, until he shall be free from polygamous ties. (In the case of either of these views being acted on, the Church assumes no responsibility in suggesting any way of dissolving the polygamous relationships.) (3) The view of those who would take the responsibility of advising the man to put away all but the first wife, either arranging for the re-marriage of those put away or providing for them a separate maintenance under suitable guardianship, and who would admit the man to baptism when, by compliance with such advice, he has become the husband of one wife only. (4) The view of those who equally condemn the practice of polygamy as a violation of the law of Christ, but, regarding the sin as one committed in ignorance and the sinful relation as one which cannot now be undone without greater wrong, think it right to accept a polygamist as a candidate for baptism and to baptize the applicant, if suitable on other grounds, under protest against the polygamous relation which still exists, emphasising the protest by refusing to persons thus baptized the right of holding any office in the Church. (5) The view which is held by very few, that such persons may be admitted to baptism without any special conditions or precautions.

It will be noted that these views cover a wide range, but all, including those last referred to, stand for the

integrity of the Christian law, and agree in regarding the polygamous relation as a gross violation of it, which is not in any sense condoned or tolerated, but is looked upon as an irremediable evil, even by those who admit the polygamist to baptism without special restrictions.

We find, further, a good deal of evidence to show that in many parts of the mission field missionaries have deferred coming to any definite conclusion on the subject, because applicants of this class have usually been comparatively few. There are two reasons for this circumstance: (1) In countries where polygamy is found, it is usually confined to the wealthier classes,[1] and comparatively few of this class have generally been found amongst applicants for baptism. (2) The knowledge of the strict views and practice of the Christian Church in regard to the institution of marriage has generally deterred polygamists, even when attracted by the truth, from offering themselves as candidates for baptism.

Now, however, when Christian teaching is spreading more widely in non-Christian lands and many more hearers from what are called the upper classes are yielding to its influence, many missionaries feel that a reconsideration of this question can no longer be deferred.

But we strongly recommend that wherever this subject is discussed it should be done with the utmost consideration, both for the candidates concerned and for differences of view amongst missionaries or members of the local Church, as well as for the view which may be held in the parent Church.

WHAT AUTHORITY ADMITS TO BAPTISM?

When the conditions of admission to Church membership have been determined and the catechumen has been instructed and has passed a good probation, the question arises, on whose authority should he be admitted to the

[1] This remark, we believe, does not apply to South India, where polygamy is common among horsekeepers, household servants, and others belonging to the poorer and outcaste classes.

Church? And here such answers as have been furnished follow closely the constitutional features of the Church represented. In the Episcopal and Presbyterian Churches, including the Methodist, which is modified Presbyterian in its mode of government, it is customary to regard the responsibility as a pastoral function and to deal with it accordingly. In the Episcopal Church the candidate is admitted to membership by the native clergyman or the missionary under the authority of the bishop, and it is customary to require two sponsors to witness for him and take responsibility on his behalf, and these must be communicants in good standing in the Church. In the Presbyterian Church the custom is to present each case before the Kirk Session, which is the Church's court of pastoral jurisdiction and administration. In the Methodist Church the Leader Meeting corresponds closely to the Kirk Session, and theoretically new members ought to be admitted on the vote of its members; but in practice Wesleyan Methodist missionaries conform more closely to the Episcopal rule, and candidates are admitted on the authority of the native ministers and the missionaries in consultation with the local evangelist. In the Presbyterian Church it is common to require witnesses to vouch for the *bona fides* and general good character of the candidate, and these must as a rule be his neighbours and closely acquainted with his life. Thus Anglicans, Presbyterians, and others agree in placing part of the responsibility of admission on the members of the congregation by more or less definitely consulting them.

In Baptist and Congregational practice, so far as the answers show, it is the custom to present the candidates before the congregation and admit them on the vote of the whole membership. From a South Indian Baptist Church the following statement is made: "Before admission to the Church by baptism, they (the catechumens) are carefully catechised as to these facts (comprehension of Gospel truths, and conversion of the heart and life) and are only admitted if their testimony is acceptable

to the whole Church." In some Lutheran missions it seems to be the custom to require the recommendation of the whole Church before a person is so much as admitted to the catechumenate.

But in many cases there seems to be no fixed habit as to the persons who should bear this responsibility.

BAPTISM OF WOMEN BY WOMEN

The question whether women missionaries are ever authorised to administer baptism has reference almost entirely to India. From other parts of the field the question is either ignored or rightly answered by the simple statement, "We have no purdah women here, and the question does not apply." In India the purdah is a common institution, and very many thousands, indeed, some millions, of women are kept strictly "*gosha*," or in the zenana, to which men other than the nearest of kin are never admitted. Even where "*gosha*" is not enforced and Hindu women move freely in public places, they are only accessible to the Gospel through the ministry of women. A great many foreign women missionaries, and Indian zenana and Bible women, are engaged in carrying the Gospel into the zenanas of the country, both Hindu and Mohammedan, where their message often meets with a ready hearing and their personal kindness with a frank appreciation. It follows not seldom that the learner becomes a disciple and the disciple a sincere believer, and the question arises, what ought the Christian teacher to say to the Hindu or Mohammedan woman who has come to believe in Christ? Sometimes the convert, feeling that she can neither deny her Lord nor be true to Him in her old home, comes out leaving all and not seldom at the risk of her life. Sometimes her purpose is discovered, when she either pays the penalty with her life or her resolution is broken by brutality and strict confinement. But there are cases, not a few, when most missionaries would hesitate to advise or even to approve of flight, and the duty of the

wife and mother would seem to be in the lot where the Gospel found her. But she desires baptism, and it is only possible to receive it from the hands of the woman who has taught her.

The situation has often been discussed by missionary conferences in India; and though from a few correspondents the answer is that a woman has no authority to baptize, in other cases authority has been definitely given, though apparently but seldom used, except in the hour of death. The most representative answer on the subject is the following, which comes from Harda in the Central Provinces: "There is no objection to women missionaries administering baptism. The point would be whether the candidates were making an open and honest confession or not, and whether they could live consistent Christian lives in the privacy of the zenanas. In most cases in India a woman would be cast out by her people on becoming a Christian." On the other hand, this correspondent reports one case where a woman is living a consistent Christian life in the zenana, though she came out to be baptized by the male missionary in the Station—a liberty this, which we trust time may bring to all the secret disciples of the Lord in the families of India. For the present, however, they are doomed to cherish their faith and keep their trust as best they may in secret; and the general view is that under these conditions it is better not to baptize them, partly because the very meaning and purpose of baptism are in a large degree lost when the rite is administered in secret, and partly also because it is essential in our work to avoid all that would wear the colour of intrigue and secrecy.

STAGES IN THE CATECHUMENATE

In reviewing the method of treatment of catechumens up to the point where in favourable cases they are found ready for baptism, we have noted the following recognised stages in the catechumenate:—

1. First, we have the hearer of evangelistic preaching,

or one who has heard the word in private, or perhaps been attracted by what he has seen of the Christian life in others, coming to join with more or less regularity in Christian worship.

2. He next presents himself to the notice of some evangelist, pastor, or other Christian, as desirous to receive full instruction and to become a candidate for baptism.

3. In some Missions there follows his registration as a member of a "Hearers' Class" with a view to receiving elementary Christian instruction.

4. Having spent some time in the "Hearers' Class" (or, in some Missions, without this preliminary stage), he is now recognised with more or less publicity as a catechumen.

5. As a catechumen he receives further instruction, while at the same time the evidences of his Christian life are being noted. This process is continued till, after repeated examination, he is judged to be ready to receive baptism.

6. Baptism is now administered according to the forms of the Church which the enquirer is seeking to join, and, in all but a few exceptional cases, baptism is administered publicly in the presence of a Christian congregation and of others from outside as onlookers.

At this point a difference of practice emerges as to whether the newly baptized are admitted immediately to participation in the Communion of the Lord's Supper. In the missions of the Anglican Communion the practice is uniform. That Church claims the authority of Scripture and of historic usage for the practice of laying on of hands in confirmation, and regards the rite as having sacramental value. Persons who have been baptized are not admitted to the Holy Communion until they have been confirmed by the Bishop of the Diocese. As a rule, a course of careful teaching precedes confirmation.

In the Methodist Missions all baptized persons are regarded as admitted to the Church as members on trial, and after a further period of probation and instruc-

tion they are admitted to the Sacrament of the Lord's Supper. Such final admission is granted by the hands of the ordained pastor in charge of each Church or group of Churches, and it takes place, according to rule, by a special "recognition service." It is noted, however, that an exception to this rule of probation after baptism would be made in the case of converts of marked intelligence in whom also the signs of personal religious experience were unmistakable.

In Baptist, Congregational, and Presbyterian Churches, the view usually held is that admission of adult catechumens to baptism admits also immediately to the Communion of the Lord's Supper; but in these Missions there is no fixed rule on the subject, and the practice varies in different places. For example, we have the following statement from a missionary of the London Missionary Society in South India:—

"In our Mission it is only in exceptional cases that men or women are admitted to Communion immediately after receiving baptism. Exception is made in the case of persons whose knowledge of Christian truth and experience in the Christian life leave no question as to their fitness to enter upon all the privileges and responsibilities of Church membership. In ordinary cases, those who receive baptism are kept for a further period under probation and are given further instruction before being received into full communion. I believe this to be a mistaken policy and one not only contrary to the custom of the Early Church, but opposed to the fundamental truths which find expression and realisation in and through the Sacraments. All baptized Christians whose lives are not plainly out of harmony with the law of Christ are members of the Church, and as such have a right to enjoy all privileges which membership involves. Ignorance, and even moral weakness, so far from debarring from communion, are reasons for participating in an ordinance which is undoubtedly a means of grace, an aid of faith, and an inspiration and stimulus to a higher and holier life. This opinion is gaining ground among

our missionaries, and the old idea that the Lord's Supper is a privilege reserved for the few is dying out."

A correspondent in South Central India makes the following statement :—

"A few years ago a rule was passed in the local Church, that no adult should be baptized till he was judged fit for full Communion. This has since been modified, so that when the elders think fit, baptism may be administered, and admission to Communion delayed, when the candidate's faith seems genuine, though his knowledge be limited. In such cases further instruction is given, especially in the meaning of the Sacraments. I favour delay of baptism till the candidate is ready for full Communion, though the rule should not be hard and fast."

These two writers agree in thinking that the same qualifications should admit to both Sacraments, but they do so from opposite points of view. The former would restore harmony with ancient custom, as he understands it, by admitting to the Table of the Lord on less rigid conditions. He would bring the Sacrament of the Supper as a means of grace, and as an inspiration to goodness, nearer to the frailty and need of human nature. The latter would rather make stricter the conditions of baptism, and prolong the period of discipline and probation till the candidate should be judged fully qualified for admission to the Lord's Table. Still another view is presented to us by a Baptist missionary in China, who, differing from the rule of his Church, holds the opinion, that it is wise to place between the Sacrament of Baptism and that of the Lord's Supper, an interval of instruction and probation.

This point is evidently receiving the thoughtful attention of many missionaries, and it is one on which perhaps it is well that a considerable amount of liberty should be allowed. Apart from any theological views upon the need of the Sacraments, it will be generally agreed that the Sacrament of the Lord's Supper contains lessons distinct from those of baptism, and enters into

other regions of Christian thought and life. This suggests that, even in those Churches which do not recognise a place for the rite of confirmation, the candidate, who has been seeking to realise the significance of baptism, in the immediate prospect of receiving it himself, should be allowed some further interval for thought and preparation, with prayer, before he is introduced to the fresh lessons of the Sacrament of Communion.

ENQUIRERS NOT CANDIDATES FOR BAPTISM

Hitherto our enquiry has been occupied mainly with methods of dealing with candidates for baptism definitely desiring to obtain admission to the Christian Church, but in every field where missionary work is carried on, there are some who are influenced by the Christian message, who desire some association with the Christian Church, but are in no sense candidates for baptism, and cannot yet be regarded as on probation for Church membership. Their movement is towards the Church rather than into it. Their position is not easily defined, and yet their attitude suggests that special recognition might, with advantage, be accorded to them in some form. There is a certain Christianising of thought and sentiment which proceeds widely on every mission field, which obscurely influences many minds, but does not take the form of a desire to join the Christian fellowship. Such persons definitely acknowledge certain elements of truth in Christianity. In some cases they would even admit that the Christian religion is true, and that Jesus Christ is all that He claims to be, the Son of God, the Saviour of men. Their lives, moreover, are more or less influenced, and that admittedly, by the things which they have learned. They find Christian worship helpful, and the company of Christian people congenial, but whether from fear or for other reasons, baptism and a public confession of Christian faith are not yet within their view.

Can any form of recognition be given to such a class ?

The question is important, since such persons now form on the mission field generally a large and growing class. On the other hand it is difficult, because while care must be taken not to discourage enquirers even at this elementary stage, yet care must also be taken not to allow that half-truths can do duty for the whole, nor that the human soul can find a permanent resting-place short of the open confession of Christ as Saviour and Lord. Those of our correspondents who touch upon this question vary in their attitude to the problem according to the view which they take of the danger on the one hand of discouraging enquirers, or on the other of lowering the demand for an open Christian profession.

A correspondent in Japan, for example, remarks: "We have a great many adherents, who, for any number of reasons, more financial than any other, I think, will not make the outward profession." From the province of Honan in China another correspondent writes: "We have some persons who frequently worship with Christians but are unwilling to be regarded as Christians. They are well spoken of by the local Church, but we have not been able to recognise them in any way." Again from Batavia we have the following: "We are working among Mohammedans and we find scores who have half broken away from Mohammedanism. They come to Church, and mingle with, and eat with, Christians." From Constantinople we have a note of special interest: "Under the old political régime, the Moslem who frequently attended our service would have become a marked man and liable to arrest. They are always welcomed when they come to public service or to call on individuals for religious conversation. In the vicinity of Constantinople such instances have not been numerous in the past, though they have occurred more frequently since the peaceful revolution of last year."

It is in India, however, that this class seems to be most numerous. This is perhaps due on the one hand to the keen conflict of religious and philosophic thought through which Christianity has to win its way among the repre-

sentatives of Hinduism, and, on the other, to the overwhelming pressure which is exercised on the individual by the community as a whole.

A correspondent writes from Hoshiarpur as follows: "Most educated Hindus or Mohammedans are glad to have social intercourse with Christians from the upper classes. Many of them believe in Christianity, admire its precepts, and profess to follow Christ in their lives, but few are so strong as to join Christians in worship. Those who come to church sit quietly and often reverently, but do not kneel down in prayer. Some have gone so far as to ask for private baptism." From Delhi, another correspondent gives the following guarded statement: "There are a few among upper class Hindus who have broken partially with local customs, and do associate to a certain extent with Christians, and occasionally even attend Christian worship. But for one reason or another this class—a growing class—holds aloof at present. Mohammedans have no objection to eating and drinking with Christians, but I have not known of any Mohammedan attending Christian worship. It thus appears that both Hindus and Mohammedans are ready, in certain numbers, and, on some occasions, to associate with Christians; the Mohammedans generally drawing the line of separation at joining in worship, the Hindu drawing it at participation in a common meal.

A remarkable state of things is reported to us from Cuddapah, South India, as follows: "In many villages where we have congregations, Hindus of the higher castes, and even Mohammedans, are often to be found at our services. Sometimes in visiting a village I have had so many Hindus and Mohammedans present at the service that it was hard to find room for our Christian people. In some places where we have no congregations, little companies of the higher class Hindus meet in the evenings to read the Scriptures, and join in Christian worship with a Christian convert or enquirer." Again from North India it is reported that in rare cases there is a more or less regular attendance of those who might be

called " believing non-Christians " at church, but such conviction as stops short of baptism is generally manifested in the home by family worship, Scripture reading, Sunday observance, and the like, while the old caste customs and social relations are still maintained.

Similarly in China many persons are more or less regular attenders at Christian worship and have a certain intelligent knowledge of the outlines of Christian truth, who are not yet prepared to take the final step of professing themselves Christians. This is due in some cases to social pressure, and, in not a few, to a recognition that they are not yet morally prepared to face the high demand of the Christian life.

There is thus a good deal of evidence from many quarters that, on the mission field, the Gospel is exercising a marked influence on many who are not yet prepared to seek baptism, or to profess themselves as on probation for admission to the Church, who yet more or less openly seek to associate with Christians, and even conform in some measure to Christian ideals of life. It is perhaps one of the points in which our mission work is lacking that the question how such persons should be dealt with has not yet been seriously faced on the mission field generally. It would seem desirable to give some recognition and encouragement to persons of this type without waiting till they are prepared to make the full profession of Christianity. They are not indeed as yet Christians, but many of them are at least seekers after God, and it might greatly help them if the Church could, in some way, bring them together when possible for the study of religion, and take opportunities to urge on them the duty of following the light so far as they have seen it. Of many such persons it may be said that the urgent need is not so much of more light, as of courage to follow the light already received. If such persons, with frank recognition of the imperfection of their attainments, could be in some way associated together and encouraged, much might be done to promote their loyalty to the measure of truth which is found in them, and so to lead them on

to a complete Christian life. Admission to "associate membership" of the Young Men's Christian Association is sometimes a helpful step in this direction.

MASS MOVEMENTS

Closely related to what has just been said are the questions which are raised with regard to "mass movements." These questions have brought out some divergence of opinion among our correspondents. A few of them are inclined to suspect all such movements, maintaining that every true spiritual movement toward God is that of an individual, and that each case must be dealt with individually. Those, however, who have had actual experience of "mass movements" do not appear generally to take this view, and on the whole the testimony of our correspondents gives an encouraging view of such movements, and not a little testimony is borne to the real and lasting fruit which has been gathered from them.

The evidence before us shows that while mass movements have been experienced in many parts of the mission field, the most important at present are those in India, in some parts of China, and in Korea.

The expression "mass movement" is intended to indicate the movements towards the Church of families and groups of families, sometimes of entire clans or villages, rather than of individuals. The impulse that gives rise to such movements is a ferment of some kind of new life in the mass, rather than any definite aspiration separately realised by each individual. In such cases it must often be recognised that only a few out of a large number have any definite idea why they are moving towards Christian truth, while many seem to be moving only because others have moved, and they are carried along by a current which they themselves hardly understand.

These mass movements are usually experienced among people who are beginning to turn toward Christianity

from a condition of degradation and ignorance, so that it cannot be suggested that such persons are actuated by motives of a high order. Often the motives are neither spiritual nor moral in the earlier stages, but when it is admitted that the impulse which constitutes such a movement is one towards material and social betterment, rather than towards ethical and religious advance, it is still not to be assumed that such motives are sinister or in themselves bad. It must be recognised that motives may be elementary, and may operate on a comparatively low plane of human impulse, without being unworthy or evil. Even when the present level of life is a low one, those who act upon the best that is known to them, thereby reach levels which formerly were out of their reach. A highly moral or religious impulse is, to begin with, naturally impossible.

It must be recognised also that it is characteristic of the condescending love of God in drawing men to Himself, that it first becomes operative in reference to needs which they already recognise, and so kindles hope and desire in regard to needs of a higher order of which they were formerly unconscious. Thus to an Indian pariah the prospect of putting away sin makes no appeal, since he is still unconscious of it; but the recognition of his own manhood, the hope of social betterment, and the easing of his heavy burdens, form an appeal to which he responds. He is not to be considered a bad man or a cheat because he is drawn by the lower motives towards a system which has for him a promise of good higher than he has yet dreamed of, and leads him towards conditions which are surely a part of the divine purpose for him. We know that God uses the lower elements and movements of human life as a means of ascent into the higher, and the unrest which sometimes strongly arises in the general mind of a degraded community while seeking mainly social and material improvement, may well be a divine unrest through which God is leading them to a nobler life. Experience shows that many who have at first sought the Christian life from low aims, have ulti-

mately grown to a life of noble and unselfish purpose; and this experience is confirmed by many of our correspondents.

Both in India and in China the generous kindness shown by Christian people in time of famine, and administered by the hands of missionaries, has often turned the hearts of many towards the Christian Church, and through the Church towards God. The tyranny and oppression to which the out-castes are subjected in India, as a result of the caste system, is a material factor of the whole movement. They find themselves admitted to a new fellowship, treated as brothers and potentially equals. They find thus offered to them a new dignity and a new status. When the members of some families have dared to join the Christian Church, their friends have at first persecuted them, then have learned to watch them with interest, and finally have been convinced that these converts were changing in character as well as in outward circumstances, and changing undoubtedly for the better. Thus the family ties, which in the beginning formed a hindrance, become helpful to the growth of the Church. Families join themselves to the Christian movements because their friends have done so, and in doing so have prospered; many come because they see that Christian children are cared for and educated, and have in every way a better prospect in life than children of the non-Christian community around them.

Indeed, with regard to many of the mission fields, it may be said that when a man becomes a Christian he makes a step in advance in personal dignity. It becomes at once less easy to treat him as a beast of burden, or to exploit his ignorance in the interests of greed. In some countries the peculiar conditions of local society lead to unexpected results. Thus in China there have been not a few movements of villages or clans desiring to profess the Christian faith, in which a singular mixture of motives were at work. The Chinese have a genius for combination, and love to form guilds, societies, and associations, many of them for perfectly lawful purposes, while the

reputation of others is more doubtful. The theory of the law is that many of these societies are forbidden, or openly suppressed, and the Christian Church being the only important combination of men which enjoys as a rule the tolerance of the Government, it seems to many to offer a home and a shelter for those who are wronged, or are in danger of collision with the law. Out of this perplexing state of things many difficulties have arisen for missionaries in China ; the difficulties are increased by the fact that Chinese society, through all its grades, recognises the distinct division of villages, clans, and individuals into the "strong" and the "weak." The strength referred to is that of social influence, and to many of the Chinese life is a game whose chief object is to accumulate as much social influence as possible, and to form such alliances and connections as may enable one to impose his own will upon others. These divisions often lead to quarrels, and these again to open feuds, the issue of which is decided by force of arms. When the Church begins work in a new district it most frequently encounters groups or classes of persons whose interests predispose them either to welcome it as an ally, or to resist it as a foe. With the best of intentions on the part of the missionary, it is difficult to keep the Church wholly disentangled from these complications. If any enquirer suffers, in his own judgment, wrong or injustice, he is tempted to represent this as an act of persecution, and to seek the protection which he supposes the Church is able to afford. In many cases also schemers of bad character, seeing the Church growing into a socially influential body, have tried to utilise it for their own ends, not only in self-defence, but sometimes for the purposes of wrong and oppression. Long experience has taught the missions wisdom in regard to these matters, but there is still need for the utmost watchfulness in regard to all movements where there is reason to suspect the existence of complications of this kind.

Even in the case of mass movements apparently supported by common consent, it must not be supposed that

individual Christians taking part in them must necessarily escape persecution and wrong.

In India, for example, the Bishop of Madras gives us the following statement: "It is a striking fact that Christianity has advanced most rapidly during the last few years in precisely those parts of the Telugu country where the Christian converts have been most bitterly persecuted. The idea, therefore, that the people come over to Christianity for what they can get is, so far as my experience goes, quite untrue. Their motives may not be highly spiritual, and they may not draw any very sharp distinction between social advancement and spiritual progress, but in the vast majority of cases the underlying motive of their conversion is a genuine desire for a better life."

In dealing with such a movement it is necessary for the missionary first to discriminate the motives that have brought the people to him, and to explain to them in turn what things he feels free to do for them, and what things he cannot take in hand. The people generally may be divided into three classes.

First, those desiring interference on the part of the missionary in things that are wholly beyond his province, and in these he will refuse from the first to meddle. Under this head come family disputes and law cases, with all the forms of political interference. This duty is so carefully observed in China by most Missions that candidates are not received, even to the catechumenate, while they have any connection with a lawsuit.

Others come to the missionary seeking help in matters where pity and philanthropy strongly appeal to him to go to their aid. It may be needful in such cases to make clear that if the service desired is rendered to them, it is done on the grounds of spontaneous humanity, and not in return for the implied pledge or willingness on their part to abandon the old religion and adopt the new. Only where these conceptions have been made perfectly clear to all concerned can permanent and healthy mission work be done. The same correspondent in Madras makes the

suggestive remark: "The hardest work of the missionary begins when the converts are made. The children have to be taught, the men and women have to be laboriously trained, in purity, temperance, and holiness of life; and it is absolutely essential that this great work should be carried on systematically and vigorously from the first. History teaches us the fatal influence which the gathering in of large masses of uneducated people into the Church, without proper provision for training them in holiness of life, has had upon the moral and spiritual life of the Church of the West."

Notwithstanding all drawbacks and dangers, it must be said that the general impression made upon our minds by the statements of our correspondents is, on the whole, favourable and encouraging. All seem to be quite alive to the dangers of mass movements, and to the abuses which may spring up in connection with them, but at the same time there is a general agreement that such movements have yielded real and lasting fruit in many mission fields. It seems to be generally agreed, also, that mass movements should by no means be discouraged, that they should rather be welcomed, and that every effort should be made to secure from them the best results, and to avert the evils and dangers of which all experienced workers are too well aware. The Bishop of Madras, whose words we have already quoted, gives his counsel in the following words: "A mass movement is an open door, and the Church should press through it with all her might. . . . Press forward the evangelistic work. When a mass movement has been once begun, it should be kept going. It creates a feeling of unrest through the whole district that should be kept alive and never allowed to flag. When once men's hearts begin to be stirred over a large area, then is the time vigorously to preach the Gospel to all classes and in every village."

Another thoughtful correspondent writes: "Hundreds of our best people were swept in on the tide of the mass movement, who, as individuals, would hardly have been

sought or reached by any other method." Another says: "Nineteen-twentieths of our Christians are the result of mass movements. Some fall away, more remain, and the general result has been most encouraging. We have many examples of true piety and loyal obedience to Christ among those who came to us at first from mixed motives."

On the whole, we may say that the general judgment upon mass movements seems to be more favourable than might have been expected, and when the testimony of our correspondents is read in the light of what we know of the history of the Church, we are led to hope for great things from movements which often arise obscurely, determined by motives of a low order, but which at later stages develop the more spiritual character, and by faithful and patient teaching may evidently be made to contribute largely to the building up of the Christian Church.

RACIAL CHARACTERISTICS

We addressed some questions to our correspondents with regard to the influence of racial characteristics, and the various forms of social organisation that are met with in different parts of the mission field. The subject, however, is a large and difficult one, and the information which has been placed at our disposal does not enable us to deal with it thoroughly. We may say, however, that on the face of the replies sent to us, there is apparent a somewhat different point of view on the part of missionaries in India as compared with that taken by those in China and Japan. In India it is found that the Hindus as a race have marked religious tendencies, and are not slow to respond to religious teaching, but the features of the social organisation greatly hinder personal liberty. The individual is not the unit of life, he is a mere fraction of an overgrown family, whom custom constrains in all things to act together. On the other hand, the village system in India is on the whole

favourable to the spread and growth of Christianity, though being a compact organism, it tends to resist the profession of Christian faith on the part of its members as a disintegrating force threatening its own existence. Personal independence is, moreover, checked by the gentle and submissive nature of the Hindu temperament. It has, therefore, been difficult in India to raise up strong, independent, self-supporting Churches, and the tendency of Hindu Christians to continue to rely upon the guidance and control of their foreign Mission is only too apparent.

In China racial characteristics and the fabric of social observances appear to be on the whole more favourable to mission work. There, too, the village system allows for the most part free access to the people on the part of the missionary, while a very real democracy in spirit and feeling enables all classes to listen together to the new teaching. The solidarity of Chinese society is perhaps not less than that of Indian society, but the individual seems able, notwithstanding, to assert more freely his individual will. In both nations the family system is a great power. In India, in addition to this closely knit society, the individual is restrained by the powerful system of caste, which may be regarded as a social observance, and also as a deep-rooted principle, enshrined and dignified by religious sanctions. China is entirely free from the domination of caste, and there is, on the other hand, a very general sense of personal equality and freedom, subject only to the wider interests of the family and the clan.

As in part, at least, the result of these peculiarities, it seems to have been easier to lead the Chinese Church to take upon its own shoulders its own burdens without leaning upon foreign help than it has been in India. But, while the history of missions will vary greatly in different fields, the winning of so many varied types will ultimately be to the great enrichment of the universal Church.

CHAPTER III

CHURCH DISCIPLINE

A GRAVE RESPONSIBILITY

A DELICATE and grave responsibility rests upon missionaries in guarding the moral life of the Church which they have founded, teaching the converts to walk worthily of the Gospel, and so guiding the Church in its discipline that by the wholesome influence of severity in love, offenders may be corrected and restored, others be warned, and the greatest good accrue to the cause of God in the surrounding community. Our Lord committed to His followers the power of binding and loosing, and of passing sentence upon those who stubbornly break the bonds of brotherly fellowship, and the resultant responsibility is one which the Church cannot rightly shrink from fulfilling.

The life of the professing Christian should be a winning message to the world, testifying to a religion of salvation from the power of sin, and of fellowship with a most holy God; and a Church alive to its Divine calling must jealously guard its purity, and keep on the highest level its ideals of character and conduct. It will sensitively remember that the children of God must be imitators of Him, and that those who say they abide in Him who is our life ought themselves also to walk even as He walked.

When it is remembered further that these ideals are to become realities in a young and inexperienced Christian community compelled to breathe continually the atmosphere of surrounding paganism, it is seen how entire must be the dependence on the sustaining power of the Divine Spirit.

The Commission therefore approaches the subject of Church discipline with a profound sense of its importance. The privilege and duty of the Church is indeed to bear witness to her Lord, but, to-day, as in earlier times, the witness of the word and the witness of worship will avail but little unless they be accompanied by the witness of life. The witness of the Christian is to be unmistakable; he is to be as *the salt*, as *the light*, characterised in conduct and standard of life by separation from the old life out of which he has been called into fellowship with Christ. In other words, to the Christian society has been entrusted the duty of maintaining and handing down unimpaired, not only that which has been committed to her in the matter of doctrine, but also a peculiar standard of life. This can be effectively guarded only by the exercise of some form of what is commonly termed Church discipline.

Since the subject is one as important as it is delicate, the Commission will approach it in the spirit of humble expectancy, for in laying down the conditions for continuance in the holy fellowship in the exercise of the power "to bind and loose," the Church may look with full assurance for the guidance of her Divine Head.

Yet there is indeed need for us to humble ourselves before Him. A study of the early history of the western Church warns us how fruitful a source of strife and division has been this matter of discipline, and in modern times the Kingdom of God suffers—in this respect perhaps more than in any other—alike from the divisions which prevail among us, and from the spirit of individualism which is so characteristic of the Anglo-American temper.

THE DISCIPLINARY AUTHORITY

To turn to detail—*the authority* which deals with questions of discipline naturally varies according to the form of government which obtains in any particular Mission. A remarkable agreement is, however, to be found in the general plan. Whether it be the session, the presbytery, or the synod, as in the Presbyterian; or

the class meeting, the leader's meeting, and the minor district synod, as in the Wesleyan Methodist; or the local council, the central council, and the bishop, as in the Episcopalian polity, there is, under different names, the same ascending scale of courts of appeal as a security against injustice. In German missions, and apparently in Continental missions generally, though the conciliar action is not always so apparent, the principle is recognised, and the missionary always acts in co-operation with the presbyters of the local congregation. In serious cases the "praeses" or "Vorstand" of the local conference, or the whole conference itself, or the home directorate of the Mission, is the court of appeal.

In the case of the majority of the Missions the terms of Communion and general principles of discipline are laid down by the higher courts, while the actual dealing with individuals is, in the first instance, in the hands of the local court. On this latter point, however, we note a difference of practice, for in some polities, while minor offences are entirely committed to the local courts, in the case of more serious offences, such as would involve suspension or excommunication, the local courts can only find as to the facts, the pronouncement of judgment being reserved for the higher court.

Generally speaking, we notice a general movement in the direction of delegating more and more the exercise of discipline from the European to the native elements in the Church, or at least of inviting the co-operation of the native. Under the social conditions of Indian life in particular this ought not to be difficult; the Indian mind is familiar with the village and caste *panchayats* as disciplinary bodies, and we rejoice to find that in almost every case these are being taken up and utilised by the Christian Church in India. Indeed, it is a wise policy to translate our western titles, such as "council," "session," and "synod," as far as possible by equivalent names that are indigenous. In Missions where the *panchayat* system prevails we note evidence to the effect that decisions arrived at in these meetings carry a weight which does

not in the same degree attach to the verdict of the missionary-in-charge, or of a council mainly European. In a few cases we notice that it is still the European missionary who is the sole officer of discipline, and perhaps this is inevitable in the earliest days of a Mission. Plainly, however, it ought never to be regarded as a permanent feature, or be long acquiesced in. If we, as foreigners, discipline the unruly, we may edify the individual, but we fail to edify the community, for we destroy the sense that it is the duty of the community to guard its own morality.

THE OFFENCES DEALT WITH

The Commission has collected evidence on the *most frequent faults and offences* dealt with in Church discipline. The evidence so gathered from all parts of the world cannot but deepen within us the sense of the deep corruption into which our nature has fallen, and the universal need of a Saviour. There is a painful monotony about the lists supplied to us, which might be summed up in St. Paul's description of the works of the flesh in Gal. v. 19. In certain countries the spirit of evil assumes varying forms according to the character or circumstances of the people, as, for example, in India (strangely perhaps but very surely) quarrelling and strife and love of litigation; while, in addition to these, the Church in China has to face special temptations to gambling and opium-smoking.

In reading the correspondence from Japan the word of warning addressed to the Church in Ephesus comes painfully to mind: "I have this against thee, that thou didst leave thy first love." Worldliness and an indifference to discipline, consequent no doubt in large degree upon superficial contact with the western world, seem to threaten her spiritual life. If we desired to particularise the perils common to the whole Church in the mission field, we should, according to the evidence before us, have little hesitation in repeating the apostolic admonition to the Gentiles of their day—"That ye abstain from things

sacrificed to idols" (with a wider interpretation perhaps than in the days of St. Paul), "and from fornication," for the spirit of uncleanness is still the characteristic sin of the heathen world.

STAGES OF DISCIPLINE

As regards *the stages, limits, and publicity of discipline*, there seems on the surface, at any rate, to be general agreement. In almost every Mission the stages are, in the first instance, remonstrance and rebuke privately administered by the pastor, followed, if necessary, by suspension for a period from the sacraments and privileges of the community, and in the last resort by sentence of exclusion, or excommunication, solemnly pronounced in the face of the congregation. According to several of our correspondents, a fine imposed by the community is a common and effective mode of discipline for minor offences. In India, where the offences against caste are dealt with in the Hindu brotherhood meetings by means of a fine, we notice that in not a few missions this practice has been taken over into the Christian Church, and several correspondents testify to its effectiveness. In view, however, of the obvious danger, especially in a country like China, of the native mind interpreting this to mean that guilt can be commuted by a money payment, the Commission hesitates to recommend any general adoption of the method.

LIMITED OR INDEFINITE SUSPENSION

On the question whether suspension should be for a definite period, or indefinitely continued until repentance has been shown, there is some divergence of opinion and practice.

Some correspondents are strongly of opinion that the "definite period" system is harmful, inasmuch as there is a tendency for those under discipline to regard the period of punishment as in itself an atonement for the

offence: and one Mission in Africa has deliberately changed its methods so that new suspension is indefinite, and continues "until fruits of repentance are shown." On the other hand it is argued that "there are many cases of discipline which in their own nature hardly give opportunity for any very definite manifestation of penitence. The offence which has been dealt with may be of such a nature that the harm done is done once for all, and there is perhaps no temptation to repeat the offence. In such a case it is very difficult to judge whether discipline has produced penitence or not. There is, on the other hand, an unwillingness to press too strongly for an expression of penitence which may not be entirely spontaneous; while he, on his part, may shrink from publishing a penitence of which he has given no premature proofs. It may be better, at least in some cases, that suspensions should be pronounced for a definite limit of time, at the expiration of which the whole case should come up again for review."

PUBLICITY OF DISCIPLINE

It does not appear that minor offences or punishments are in the practice of any missionary bodies ordered publicly in the congregation. Sentences of suspension from communion or excommunication are in the great majority of Missions notified to the congregation, and it seems to be right and needful that this should be done, in accordance with St. Paul's injunction. "Them that sin rebuke in the sight of all, that the rest also may be in fear." Whether they are made known to those outside the Church depends generally upon the circumstances of the case. If the offence has been the ground of public comment and scandal, or has been an offence against properly constituted civil authority, or has involved the name of the Church in disgrace, this is generally done, but otherwise it is not. Some missionary bodies, particularly those of Continental Europe and the Churches of the Anglican Communion, take a very strict line in this

matter. The following case, though perhaps an extreme instance, is illustrative of the extent to which publicity is sometimes carried :—

"Suspension and excommunication are publicly notified to Christians and non-Christians by a written statement posted in a conspicuous place, like a church door, or a notice board. In helping to restore penitents, we have gone back to the usage of the primitive Church, and have introduced public punishment for public sins. When a man does wrong openly and grievously, we put up the notice saying that such a man, a Christian, has done that, and so, and until he repents, cannot come to the Communion, nor sit among the Christians in church. In some of our churches the seats are divided into four parts, each division being plainly marked; the first, 'Communicants sit here'; next, 'The baptized sit here'; the third, 'Catechumens sit here': and last, 'Non-Christians and visitors sit here.' At one side is the penitents' bench. Worshippers progress towards the front according to their growth in knowledge and Christian character. In one case a Christian was for sixteen months under discipline for a grievous sin. He came to church regularly, and sat on the penitents' bench near the heathen. The Christians wanted to see him restored, and helped him by sympathy and prayer. But he was taught to realise that before he could be received again he must confess his sins and apologise. On the appointed Sunday he made his public apology and confession. Coming up to the steps of the chancel, the bishop and he knelt side by side, while the bishop prayed. Then the young man stood and faced the congregation, and the congregation arose. This is what he said: 'I confess before the Almighty and Omniscient Father, before our Lord Jesus Christ Who shall judge all men; before the Holy Ghost Who purifies the heart, Three Persons in One God, and before the members of the Holy Catholic Church, that I have grievously sinned.' Then he stated his sins explicitly and said: 'I realise that these are sins against God and His Church, that I deserve the

Church's punishment here, and God's everlasting punishment hereafter. I earnestly repent and am heartily sorry for these my sins, and I pray God for Christ's sake to forgive me, and I beg you to pray for me. I also ask forgiveness of all Christians for the shame I have brought on them and on the Church. I purpose, by God's help, hereafter to live as becomes a follower of Christ.' Then he kneeled down, and the bishop pronounced the Absolution. As he arose to take his seat among the communicants once more, the bishop announced that word would be sent to all the churches of the Mission that the man was to be received again amongst those who strove to be true followers of Jesus Christ."

APPLICATION OF DISCIPLINE TO PARTICULAR MATTERS

As regards the application of discipline to some particular duties and offences, the Commission would be content to draw attention to a few outstanding points which have been touched on in the replies to our enquiries.

A. Observance of the Lord's Day

The question of the due observance of the Lord's Day, in so far as that observance is regarded under the aspect of rest from labour, is one which must surely be considered in relation to the social conditions of each country and the circumstances of the Christian converts. In China, for example, while the helpfulness of a sincere spiritual observance of the day is generally taught, and those Christians who are in an independent position are expected, if not required, to refrain from business on that day, it would be unreasonable to exercise general discipline on the subject; especially in the case of persons in subordinate positions, who are not masters of their time. The position is thus stated by one of our correspondents: "One of the greatest difficulties among small traders, or sellers of country produce in the market towns, has always been that it was difficult for the tradesmen with whom they dealt to know when the Lord's Day would

occur, and as it might often coincide with the customary market-days, the relations between buyer and seller became difficult, so that Christian people were sometimes at a considerable disadvantage. So also with regard to taking part in the fishing industry, and with regard to taking their rotation in using the village system of irrigation, or in joint work on a large scale, such as the crushing of the sugar-cane during the sugar harvest. The difficulty of observing the Lord's Day under these circumstances has made this almost unavoidably a special test of earnestness, and of willingness to suffer loss for the sake of spiritual benefit. Such questions need to be treated with great sympathy and consideration, and we find the Chinese ministers, elders, and other brethren very careful in insisting upon a Christian attitude in the matter, and yet very sympathetic with those who find difficulty in keeping the day holy." The same social difficulties are keenly felt in very many Missions in Africa.

In India we find considerable variety in the extent to which labour is permitted, and this again is no doubt partly due to the varying strata of society from which converts in the different parts are drawn. Generally speaking, the same difficulty presents itself as in China and Africa. One correspondent expresses the position vigorously :—

" Upholding the sanctity of the Sabbath law is a matter of extreme difficulty in a non-Christian community where employers of labour pay no regard to it, and where many Government operations of various kinds are continued on the Sabbath under the control of Europeans, and where many Europeans bearing the Christian name pay no heed to the claims of the day. The native Christians who are poor (as most of them are), and dependent for daily bread on their service for non-Christian masters, are practically compelled to work at least a portion of the day, and so are those in some cases in Government offices and in State and railway employ." In the case of various Missions in Northern India, who

draw their converts mainly from despised but independent classes, such as *chamars* (shoemakers), the cessation from work on Sunday is laid down as a definite rule of membership, the breach of which is punished by fine or in other ways. It is maintained that in practice this rule is good, as what the Christian loses in time and money he makes up for by his non-observance of the many Hindu and Mohammedan festivals, and thus both spiritually and materially he is the gainer. In South India, in the Telugu districts, again, we are informed that "Hindu masters will excuse their labourers from work on Sunday if the principle is once established that this is part of the Christian religion." "In Tinnevelly, on the other hand, a large number of Christians are toddy drawers, and climb palmyra trees every day during about six months in the year, to draw the toddy juice. It is said that if the tree is not cut every day the flow of the juice is checked. The result is that during the season even the Christians climb the trees every day. As they climb upon an average about 6000 feet of palmyra trees each day, it is not easy for them to observe the Lord's Day or to attend religious services with profit during these six months."

Another correspondent, writing on the same point, to some extent modifies the view expressed :—

"The climbing of the palmyra trees for some six months in the year is a source of livelihood to a large number of our Christians; and, from time immemorial, climbing on Sunday has been allowed (though not quite to the same extent as on other days), as it is considered that it is absolutely necessary. Opinions on this subject differ, and I have known cases of men when truly converted who have, of their own accord, practically given up all climbing on the Lord's Day (*i.e.* from 6 a.m. on Sunday morning to 4 or 5 a.m. on Monday morning), with the result that they say they are so much better in body and soul that, even if there is a slight loss in the produce, they gladly bear it. This has only been done, however, in very few instances, and the habit of climbing on Sundays

makes it very much more difficult to deal strictly with other matters, such as irrigation (specially where the Christians are partners with Hindus in wells and have to take their turn, as it comes, for irrigation purposes), and the like."

What may be termed the negative aspect of the Sunday problem—rest from labour—must then, we would urge, be everywhere considered in relation to the social conditions of the converts. This, however, is not the only governing consideration; the various Missions cannot but bring their respective traditions on a subject which has assumed a very prominent position in the religious history of the West during the last three hundred years, to bear upon their work in the mission field. We are very far from undervaluing the influence of the Day of Rest upon religious life, and one correspondent, who is not himself altogether in sympathy with the rigorous line previously adopted by the Mission of which he is a member, admits that "the strict practice in the early years of the Mission has strongly impressed upon the minds of the Chinese Christians the necessity for a due observance of the Lord's Day," and that, "even in cases where such observance seemed at first sight to be extremely difficult, those who were really in earnest always found it possible to keep the sanctity of the day unbroken."

We would urge upon missionaries, with all regard to the difficulties of present practice, the duty of keeping that sanctity of the day before the mind of the Church while young in the faith, so that when the Church attains to social independence it may influence even heathen custom in this direction. At the same time there is surely a danger of being too negative in our teaching, and we would press upon missionary bodies, alike in the interests of truth and of peace, that they should rather press the positive aspect of the Lord's Day as a day of *worship*. Here we are on ground which is far less controversial, and which surely needs to be emphasised. As one of our correspondents truly points out, the observance of the day has even more vital bearing upon Christian

life in eastern lands than is the case with the Christians in the home lands: by reason of their illiteracy and domestic conditions, which largely hinder the enjoyment of the private means of grace—Bible study and private prayer—they are the more dependent upon the public services and the sacraments. Even where circumstances forbid the observance of the day as one of rest from labour it may still be possible to make time for worship, and this point should always be emphasised.

It is remarkable that in China influences are at work which give reason to hope that the Day of Rest may ere long become a national institution. For many years, under the control of Sir Robert Hart, the Imperial Maritime Customs' staff, both Chinese and foreign, have enjoyed the privilege of the weekly Day of Rest. This, along with the observance of the same day by the Chinese Christians as their weekly "Worship Day," has made it familiar to the general community. There is at least one instance of an up-country enquirer who had hesitated at the difficulty of keeping the day in his own employment, coming down to one of the ports, and being greatly impressed by seeing the whole Customs establishment closed on the Day of Rest. "Why," he said, "if the Customs can keep the Sabbath, so can I!" The new educational movement works in the same direction. When, under the Education Decrees, the new curricula were laid down for schools and colleges of all grades, in imitation of western calendars, one day in seven, and that the Lord's Day, was marked as a day of rest or "dies non." Cases have occurred where the boys of non-Christian schools were sent by their parents to neighbouring churches on the Lord's Day, with the request that, their own school being closed, they might be permitted to attend church on that day to keep them out of mischief!

Such indications should encourage the Chinese Church to hold fast by its precious Day of Rest, with a good hope that by so doing they may help to win for their country for all time this inestimable boon.

B. Drunkenness

The Commission would draw attention to the fact that drunkenness is beginning to threaten the life of the Church in the mission field, particularly in those places where the results of contact with the West are most felt. In China, indeed, the sin can hardly be regarded yet as a common one within the Church. But from India, warnings of the danger are frequent, although the climate and the traditional habits of the people make it the less excusable.

It is humiliating to record that more than one correspondent speaks of the growth of this vice as mainly due to western example. In parts of Africa, especially where European liquor is obtainable, the Church is in great danger, and deals most rigorously with the sin.

C. Litigation

We are glad to note that, while litigation as between Christian and heathen is not forbidden, though strongly discouraged, the evidence from China is unanimous to the effect that neither the foreign missionary, nor the Church as such, may take any part in interference with the ordinary course of law. The ruling of the Wesleyan Methodist Church in its Book of Discipline runs as follows :—

" Members and enquirers must understand that position in the Christian Church does not alter the status of a Chinese subject. A man who, according to Chinese custom, has not the right of entry to a Yamen or the power to send his card to the Yamen in ordinary cases gains no such right or power because he has become a member or enquirer."

D. Mixed Marriages

The question as to whether, and within what limits, mixed marriages—*i.e.* the betrothal or marriage of Christians with non-Christians—is to be tolerated, is one on which some difference exists in practice, though

all agree in the opinion that such marriages are undesirable. The tendency throughout the mission field is in the direction of taking a more severe line. The question is of primary importance, and demands careful consideration. In the words of one of our correspondents: "As the family is the basis of the community, so the adjustment of community life to the Christian marriage-standard is the pivot of discipline." In some Missions in China, we are informed by several correspondents, it has not been found practicable to forbid these mixed marriages. Other Missions, possibly in a more advanced stage, and therefore with a larger field for selection, while they may tolerate the admission of non-Christian girls into Christian families, do absolutely forbid the marrying of Christian girls into non-Christian heathen families. The position is well described by a correspondent thus :—

"The persistent endeavour is made within the Chinese Church that betrothals and marriages shall, so far as possible, take place only between those who on both sides are Christians. But as betrothals are often made at a very early age, it not infrequently happens that Christian people, younger or older, have been betrothed before they became Christians, and as this is a kind of contract to which the greatest importance is attached, a betrothal being quite as binding as a marriage, it would be impossible for the parties, even if both were willing, to break off a contract of betrothal. In the case of a man marrying a non-Christian young woman, we have felt less cause for anxiety, because in such cases, the bride usually comes into a Christian family and atmosphere, so that, although brought up outside of the Christian circle, she generally conforms to Christian practice, and in very many cases becomes ere long a sincere Christian. But we cannot help feeling much anxiety in the converse case, where a Christian girl, on account of an old-standing betrothal, is compelled to be married out into a non-Christian family. It is extremely difficult for her in such a case, in a family whose members are all non-Christian, and amongst

whom she is an entire stranger, to continue to make a Christian profession, and usually she would not be permitted to attend Christian worship. But it is very remarkable how even in such cases of extreme difficulty not a few young women have not merely maintained their own Christian profession, but have been the means of bringing the non-Christian family of which they have become members to the truth. The view taken by our most enlightened Chinese brethren is that Christian parents who deliberately betroth their daughters into non-Christian families ought to be dealt with severely by way of Church discipline, that those who propose to take non-Christian girls as wives for their sons should be advised against this course, but that if they fail to take this advice, it can hardly be made a matter of Church discipline. One point that is largely insisted upon by the Christians is that the betrothal money, which is a vital element in contracts of this kind, should among Christian people not be fixed at so high a figure as to create a difficulty in the way of arranging Christian marriages."

If a girl is betrothed to a non-Christian man before the conversion of her family she is, in some cases (though it is admittedly a more difficult problem), not received into the Church, unless it is understood that she will be allowed freedom of worship. Until this stage of discipline has been arrived at, there must surely be something unsatisfactory in the life of a Church. The difficulty experienced in Japan is best illustrated by the following extracts from the replies of a correspondent :—

" In Old Japan there were no marriage laws whatever ; the two families merely arranged such a matter among themselves, and after a feast or exchange of presents, the couple began to live together as man and wife. Now there are laws on the subject which the people may use if they so elect ; but in perhaps half the cases they elect to follow old customs, and merely begin to live together. If pregnancy ensues, and on the whole the parties seem suited to be man and wife, then before the child is actually

born, the registration is effected, and they are legally husband and wife. If, on the other hand, no pregnancy ensues, or there is any other objection to the woman, back she goes without any ceremony to her parents, and this never is noted, of course, in the official divorce statistics, seeing it was never a marriage."

"With such a low state of public opinion, our believers are often merely ignorant of what is proper; and before we know it they have been married off by their family in the old-time way, and have been living in this sort of wedlock for weeks before we hear of it. Then we try to have a proper Christian ceremony and the legal registration effected, but often as not the heathen families are in control, and we are powerless to have anything done. Thus it may happen that a man will trade wives a time or two before we can overtake things enough to have any effect, as the whole management of matters will be in the hands of parties who care not for us or our Gospel."

In India we find the same divergence of practice as in China, though surely with less excuse. It is true that, in the case of families converted to Christianity, serious legal difficulties will be raised as regards the children betrothed to Hindus in infancy, but the cases that arise are generally more simple. Christian parents, from motives that are quite intelligible, desire to marry their children into Hindu families. Under the Christian Marriage Act (India) the ceremony can be legally performed either before the Registrar, or by some Christian minister, but the evidence does not imply that missionaries would willingly officiate at such times. In one Mission in South India an enquiry, instituted in 1908, into such marriages in some four or five districts, resulted in the discovery that out of ninety-nine such marriages only twelve had been conducted with Christian rites! The experience of some of the strongest Missions in India has, however, been bitter even on this point; they have started with what may be termed the "broader view," and have permitted Hindu girls to marry Christian boys,

and the result has been in most cases disastrous; the woman is the stronger influence in the Indian home, and the Christian life has grown feeble or died out entirely, and the Mission has found itself compelled to forbid such marriages on pain of exclusion. Our general conclusion on this heading would be to endorse the recommendation of the recent Lambeth Conference Committee, that "the penalty of excommunication should be inflicted when the marriages are celebrated with religious rites which are inconsistent with a profession of Christianity, or in cases where it is certain that such marriages will involve the practical renunciation of Christianity" (*Conference of Bishops of the Anglican Communion: Encyclical Letter, with Resolutions and Reports*, 1908, p. 113). The "penalty" referred to is, as appears from the previous paragraph of the Report, to be inflicted on the Christian parents on whose authority the marriage is contracted, not on the young people themselves, who, by custom, have little or no voice in the matter. Of course, such a line of action assumes the existence of schools for the education of Christian boys and Christian girls, and the development of work among women, but this is only one of many examples which go to show how intimately bound together are all branches of missionary activity. Mixed marriages will cease in proportion as Christian schools and colleges produce in adequate numbers young men and women in all classes of society, who are alike fitted by Christian education and culture to realise in their unions the high ideals of Christian marriage.

A matter which merits serious attention in this connection is the Oriental institution of the "go-between." These persons are usually elderly women, often widows, who make a living by cultivating a wide acquaintance, and arranging betrothals and marriages between families. These treaties are too often made in the interest of the "go-between's" fees rather than in the real interest of those principally concerned, and parents often fatuously allow themselves to be talked into the most unsuitable alliances for their children. It might well be considered

whether in the Christian communities this institution, alien as it is to our western mind, should not be explicitly recognised, and an effort made by the Church to secure that in its own families this important social function shall be exercised only by worthy women of tested Christian character. It might, with other duties, be entrusted to an order of deaconesses, or trustworthy women might receive a certificate of character and fitness from some suitable Church authority, and all Christian parents might be urged to employ only these authorised "go-betweens" in making betrothals for their children. In one Presbyterian synod in China a rule has been made that proposed betrothals should always be reported to the local pastor or elders before they are concluded.

MATTERS OF DOUBTFUL EXPEDIENCY

The questions arising out of the *attitude of the Christian convert to customs or beliefs of doubtful expediency*, while too various to be gone into in detail by the Commission, are yet of supreme importance. On the one hand, mission work is, or ought to be, directly affected by national customs as regards the methods it employs and the forms in which it finds expression; on the other hand, whatever methods and forms are employed, national customs cannot fail to be affected by mission work. The whole subject has relation not merely to questions of discipline, but also to conditions of admission to baptism and to means of edification, yet it is under the head of discipline that such questions are most constantly pressing. The Church has to determine what customs are purely social, and, therefore, though very different from those familiar to the West, yet most certainly to be retained; what customs and beliefs, again, are essentially idolatrous or immoral, and, therefore, to be forbidden on pain of exclusion from the Christian society; and finally—most vexed of all questions—at what point the deterioration of a custom or belief, which once may have enshrined a real truth, has so far advanced that "the abuse

could not well be taken away, the thing remaining still."

There is probably no cause which has worked more disastrously to the acceptance of our Faith among the more educated and cultured classes of pagan communities than the idea that the Christian religion ignores native social customs and thought, tends towards denationalisation, and is essentially a religion peculiar to the West. On the other hand, it is by his break with such customs of his people as are clearly contrary to the Christian Faith, that the native convert gives most evident proof of the reality of his conversion, and causes his light to shine before men. Would that all customs were thus easily divisible into these two classes!

Two further points need to be borne in mind. It is not infrequently the case that, for reasons purely local and temporary, a disciplinary authority has to forbid some custom of which, at other times and under other circumstances, it would entirely approve. For example, a missionary of wide experience cites a case in some Maori villages in which cricket matches gave rise to such abuses, and such entire neglect of duty, that, for the time being, and for that particular locality, it was deemed necessary to forbid cricket! The same is the case, though on a larger scale, in regard to dancing in Africa; in many localities night dances, and dances connected with the rites of initiation into full membership of the tribe, are so closely associated with what is evil—often, indeed, in themselves so absolutely vile—that any Christian known to have been present at them is at once put under discipline. It would be easy, but entirely unfair, from such cases to bring the charge of narrowness and bigotry against the Christian missionaries. Rules of discipline can only be criticised in connection with the circumstances out of which they have arisen.

Once more, the aim of every missionary, in imposing discipline, is, as we have constantly emphasised, to make sensitive and to educate the conscience of the young Church. The means by which this sensitiveness can

best be effected will differ in proportion to the ethical stage already attained by the people or race in question. In childhood law plays—and ought to play—a far larger part than in manhood. This is true no less of the nation and of the Church than of the individual. The Anglican Bishop of Melanesia, for example, records how in the early days of the Melanesian Mission various customs were absolutely forbidden, but there was one custom of the native society, called *sugu*, as to which Bishop Patteson felt doubtful; he thought that the people when they became enlightened would give it up of themselves. In the third generation, however, just when that enlightenment ought to come upon them, the old custom was breaking out afresh. The present bishop is of opinion that the wiser course would have been to have forbidden the custom at the very beginning. It does not, however, follow from this that such parental government would be the wiser course amongst people in stages of ethical development higher than that attained by Melanesian islanders.

Indeed, it is plain that either of two contrary courses might in such cases be justified. On the one hand, in the infancy of a Church, while its members are evidently in a condition of pupilage, it may be right and necessary to lay down a strict rule and to require obedience to it, until the outlook of the Christian community has been widened, its tone raised, and its conscience instructed, so that the rule as a strict precept may be relaxed, and the decision left to the individual conscience, now purified and alive to the issues at stake. Or, on the other hand, some things that are judged undesirable may be tolerated during the childhood of the Church, while intelligence grows to a clear conviction, and then with the support of the maturer judgment of the Christian community a rule may be laid down which will be enforced by the hearty consent of the people, as embodying their own understanding of the mind of Christ. Both principles are sound in themselves, though variably applicable as circumstances differ, and the missionary will find the

highest exercise of his function of leadership in the wise adaptation of methods to the occasions to which they properly apply.

The Commission desires to draw attention to the marked change in the way of regarding such questions which is being shown, particularly by the younger generation of missionaries, and which is in itself due to certain tendencies of thought which are being strongly felt in the home field.

These may be briefly summarised, as they have direct application to the matter before us. In the first place, an increasing impatience is being manifested towards mere negations. We should probably all agree that the "Protestantism" of the West has, not indeed without reason, hitherto been open to the charge of being too negative, and this temper of mind has not been without influence upon her attitude in regard to "doubtful customs" in the mission field. When, however, a system has fastened itself upon a great people we may be sure that it has done so because it has in some way met a felt want, that it has to some extent contributed to the well-being of the nation. False systems do not live on account of the falsehood they contain, but on account of some truth they enshrine; a missionary of our time increasingly realises that they will not be content to be met by mere negations. This healthy desire to be positive rather than negative, to build up rather than to break down, to fulfil rather than to destroy, has received reinforcement from the theological teaching of our time. Attention is being redirected to the doctrine of the Incarnation; and the religion of Christ, interpreted in the light of the Incarnation, finds everywhere traces of that Light which lighteneth every man, that seminal Word giving fragments of Truth even to those not privileged to know God in Christ. The missionary so instructed, asks of any custom, What is the *truth* in it by which it has lived through these many centuries? For the religion of the Incarnation leaves no true instinct without provision for its proper satisfaction. In this

task of enquiry he is aided, to an extent far beyond that of his predecessors, by the modern science of comparative religion, and by the more careful canons of criticism in modern times.

We make no apology for this digression into the field of theology, because we feel that even if it were within the power of the Commission to treat of the proper attitude of the Church towards the multitude of doubtful customs in many lands—which it is not—yet the more important matter is to determine the principles of universal application which should govern practical action. It must suffice to refer to two outstanding questions which come under this section—that of "Ancestor Worship" in China, and that of the "Observance of Caste" in India.

The question of "Ancestor Worship" has been most fully and carefully dealt with by the Shanghai Conference of 1907, and the Commission would refer to the debate which took place at that Conference, and more especially to the scholarly and thoughtful paper by the Rev. James Jackson, which is also printed with the Report of the Conference. In that paper these principles which we have enunciated are applied in detail to the subject in question. The Chinese word usually translated "worship," for example, is analysed and found to be no less question-begging than its English equivalent; the various customs associated with the ancestral cult are examined and discussed; a scholarly attempt is made to get back to the origin and underlying idea of a practice which has been characteristic of almost all peoples in certain stages of civilisation; and it is frankly recognised that "the Chinese, accustomed to the ancestral cult for thousands of years, will not be content with our merely telling them that the Christian dead are in heaven, and that they have no longer any need of us, nor we of them."

The Commission would call attention to the Resolutions ultimately arrived at in the Shanghai Conference. (See Appendix M, 1, p. 328.) Some may consider they go too far, many will consider that they hardly go far

enough, but it would be almost impertinent to again traverse the ground which has been so recently and so carefully covered by men fully qualified by personal experience to speak on the subject.

The attitude of the Christian Church towards caste is a problem which presses, particularly in the southern mission fields of India. In its main outlines the problem of caste in India is parallel to that presented by "ancestor worship" in China. It also, in the land where it prevails, is the great social stumbling-block to the advance of Christianity. It also, in its full modern development, is quite incompatible with any real apprehension of the Christian faith; and yet, as in the case of ancestor worship in China, here also we feel it is not sufficient merely to condemn, especially as we are not yet in a position to elaborate a social scale in place of the system which we would root out.

Several practical questions arise: How far is it wise or right to place a *pariah* minister in charge of a congregation drawn mainly from people of higher caste? How far is it wise or right to enforce the method of administration of the Holy Sacrament customary in some of our churches upon a people who instinctively shrink from placing their lips to any cup, especially in view of the fact that the method of the Eastern Orthodox Church already supplies an alternative? These, and kindred questions of deepest interest and importance, lie outside this section. Directly to our purpose, however, is the question of the advisability of forbidding the retention or use of all caste names among Indian Christians. Many Missionary Societies refuse to use these names officially, and bring pressure to bear upon their catechumens to abandon them. On the other hand, it is asked whether we have any right to obliterate family traditions and history, and that self-respect which may, it is true, degenerate into pride, but is in itself a virtue and an inspiration. Why should not a baptized Brahman hand down the fact of noble ancestry and pure blood in a family name to his Christian descendants? Or, again, is it wise or right

to bring pressure to bear in the direction of inter-marriage, or even of inter-dining, between persons of differing caste or origin ? The subject in all its applications is delicate and difficult, and we are not aware that it has been fairly discussed in recent years by representatives of the various bodies at work in South India.

If we compel outward compliance among a naturally obedient people, straining it beyond the spirit, we induce hypocrisy ; on the other hand, to allow the outward form to remain unchallenged is to stifle the growth of the spirit of reform.

Similar questions arise in Africa, and indeed in every mission field, but neither the material in our possession, nor the space at our disposal, will permit of our discussing them in detail.

Such doubtful questions, generally speaking, are best dealt with by kindly and sympathetic guidance rather than by the exercise of any severe or strictly defined course of discipline. "The missionary should bear in mind that, on the part of the Christian pastor, it is of greater value that the conscience should be made sensitive, than that a discipline should be exercised which can only appear harsh and uneducative, so long as conscience is unenlightened."

One of our correspondents, speaking of discipline generally, makes the following suggestive remarks, which are specially applicable to those matters which may fairly be described as doubtful :—

"On few things, perhaps, does the judgment of individual missionaries differ more than upon this. This is mainly due to difference of temperament, and also to difference in the stage of experience. One type of man tends to be too hasty and severe, and to become unduly suspicious ; whilst another is apt to become too slack and easy-going. An occasional source of evil is the tendency of some foreign missionaries to get too much under the influence of one or two native workers (not always the most reliable), and to see everything with

their eyes. It seems desirable to emphasise the need of instruction, exhortation, rebuke, and warning, before Church action of any kind is taken. The words of our Lord concerning 'the woman Jezebel,' recorded in Rev. ii. 21, where He says, 'I gave her space to repent,' furnish a striking illustration of this principle. The officers of the Church should be taught to recognise their personal responsibility to restore, if possible, those who have gone astray; and to this end the duty and privilege of individual and united prayer on behalf of such may with advantage be impressed upon them."

From another correspondent we have a further illustration of the spirit of charity and discrimination in which discipline must always be administered. He says :—

"I have a degree of hesitancy in making statements as to the character of discipline for certain offences, lest my remarks should convey the wrong impression of hard-and-fast rules being applied to these various conditions considered as so many separate offences, each prescribed for rigidly by, so to speak, a penal Church code. Theoretically we can conceive of a Church member being sincere and satisfactory in every particular save one, *e.g.* Sabbath observance, use of wine or opium, etc., etc. In such a case it might naturally appear that such discipline as is indicated above is harsh, and tends to the ostracism of true though weak Christians. But in point of actual experience we do not, as a rule, meet this theoretical case, but find rather that the one fault of offence that stands out most prominently to be dealt with is, aside from its own seriousness, an indication of a general condition of decadence along a good many lines. This really is its worst feature. We seldom find some clean-cut sin or moral evil standing out alone from a Christian life otherwise blameless and healthy, but rather that a number of sins and weaknesses go together. So that after all it is usually the case, even when disciplinary action is technically based upon some one of the above-cited points, that its broader underlying basis is a sadly unsatisfactory condition of spiritual life as a whole. In

all our Church discipline we seek to be ready to recognise such cases as Galatians vi. 1 mentions, viz. 'a man overtaken in a fault,' and needing to be 'restored in a spirit of meekness,' rather than injured and ostracised by legal and indiscriminating discipline."

At the same time, the Commission is of opinion that general principles would be of great value if consistently followed within the limits of each missionary body or Church; and even more so if between the various bodies on the field. To leave this entire question to the temper —in some cases of undue severity, in others of undue leniency—of the local leaders and local Church, is to encourage a state of affairs which is detrimental to the welfare of the whole. On the other hand, the general failing is the tendency to make discipline too minute, and so possibly to hinder the growth of the moral sense. We constantly need to be reminded of the deep reverence which our Lord and St. Paul paid to the personality of those with whom they had dealings, and that the one end of law, and of discipline as guarding law, is the development of the sense of sin; in other words, the training of a Christian conscience within the Church under our care.

But it must not be forgotten that there are questions, in regard both to faith and morals, which cannot be regarded as in any degree doubtful, and the almost complete disappearance of Church discipline in the West is not commendable, or to be imitated among Christian communities which are yet young in the faith.

It seems right to call attention to this matter, since instances of apparent laxity in discipline are reported to us by some of our correspondents. We gladly recognise that the practice of discipline on the mission field is, in general, both vigilant and faithful, while it is also characterised by the spirit of forbearance and love, which seeks rather to win and restore than to put offenders to shame. This is the spirit of meekness which is commended by the apostle, but we cannot but think that the limit of reasonable forbearance is overstepped in

some cases like the following. One correspondent writes: "At Holi, the most obscene and disgusting of all the Hindu festivals, it is the duty of the Mahar to light the fire at the commencement of the ceremonies, and some of the Christian Mahars perform this service. The problem is more acute in the case of Mangs. Their principal duty is to beat a drum daily before the image of Maruti or a Hanuman, and on this their living practically depends. To give it up may mean if not actual persecution, serious difficulty in gaining a livelihood. The position of many, perhaps a majority, of missionaries and leading native Christians in Western India is that the abandonment of such customs should not be insisted on as a condition of baptism, or even communion. They are defended on the ground that in practising them the convert is not performing an act of worship on his own part, but only doing his duty as a village servant. It is admitted that they are inexpedient, but it is argued that with the spread of enlightenment they will disappear." Again, "In one festival (Dasera) the Mang woman is worshipped by Maratha women and receives a dole of bread; and Christian women (Mangs) allow this ceremony, which is bound up with the Mangs' above-mentioned idolatrous occupation. The whole matter of the Christians engaging in these occupations of the Mangs has been frequently before our Kirk-Session. Some time ago it was resolved that Christians doing so should be excommunicated, but this rule has lately been rescinded."

We are aware that ambiguities may lurk under the word "worshipped," and that there may be other reasons for tolerance known only to those on the spot, but we are glad to learn that the existing practice is to be reconsidered.

To take another illustration, it is pointed out to us that there are missions, in India for example, having a large number of adherents on their rolls, whose cemetery yet fills but slowly as compared with those of smaller missions in the neighbourhood. The only conclusion can be that those of their adherents who would, in the

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course of nature, have been buried there, had been leading lives only ambiguously Christian, and when death came the family have shown themselves to be at heart Hindu, by giving them non-Christian burial.

In all fields there are testing crises in family life, such as marriages or burials, and any mission which allows its adherents to lead the double life, which comes to light on such occasions, comes short of its duty and causes grave scandal, so doing injury to the whole Body of Christ.

We do not venture to pronounce judgment on such matters, with our insufficient knowledge, but as we have pled for a measure of leniency and forbearance in some things, so we feel it right to urge that where Christians are in danger of yielding to things distinctly evil, and so obscuring their profession, it is a vital duty of the Church to "rebuke them sharply," and never to permit her charity to wear the aspect of condoning sin.

Our review in Chapter II. of this Report of the practice of the missions in regard to conditions of admission led to the conclusion that with a considerable variety of practice there is a substantial harmony of ideals, and a firm purpose to establish the purity of the Church in faith and life, and to give it a truly spiritual character. A similar conclusion follows from our review of the prevailing practice of Church discipline. We have thought it right to give a caution against laxity, but what may be deemed laxity is not due to indifference to sanctity of life, but to a certain variety of view as to whether in some matters it may not be better secured by tenderness than by severity. Here also we are encouraged to suggest the possibility of common action based on the harmony of aims which is clearly recognisable.

It ought to be unnecessary to urge that where two or more missions are at work in one field, they should respect and uphold each other's discipline. We venture to express the hope that the present Conference may lead to such general agreement on the whole question of discipline as will make it practically impossible for a member

who is under the censure of his own communion to evade it by removing to another. Members should no doubt be free to seek transference, and on grounds of conviction. to pass from one communion to another. But it might be arranged that in all such cases a certificate should be required stating clearly whether the person concerned is a communicant member in good standing, or is under suspension or other Church censure, or is only an adherent or catechumen. No communion would then receive a member of another without previously enquiring, and obtaining the usual official certificate duly authenticated. When the applicant is found to be under Church censure, even if the censure be not fully approved by the receiving communion, or may seem to them unduly severe, it would still seem right to recognise it as an existing fact. The responsibility rests on those who inflict it. It should not be removed until a fuller knowledge of the person, and of the circumstances, has been acquired, and thereafter a remission may be ultimately granted, not as a revision of the previous sentence, but as a testimony that the person received has now by humility and a consistent life been approved to the satisfaction of the communion which he, or she, has now joined.

Some such practice, if it can be generally agreed upon and faithfully carried out, will remove one of the evils which have resulted in time past from the division which we all regret. Common action under the two heads of admission to the Church, and the maintenance of its discipline, would greatly strengthen within the Church itself, and in the eyes of the outside world, the consciousness that even in face of the divisions which we have not yet been able to remove, the Church is still, for at least some purposes fundamental to its life, a real spiritual unity.

CHAPTER IV

EDIFICATION OF CHRISTIAN COMMUNITY, ADULT AND JUVENILE

PUBLIC WORSHIP ON THE LORD'S DAY

When the fierce wave of persecution, which scattered the early Church from Jerusalem after the martyrdom of Stephen, had spent itself, the condition of the Church was described in the words: "So the Church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied" (Acts ix. 31).

In considering the means and methods of the Church's edification, it is important to keep in view that the essential condition in which alone any true upbuilding can proceed is expressed in the words—"the fear of the Lord and the comfort of the Holy Ghost," and also that the processes of multiplying and of edification are intimately related, are mutual aids to each other, and are both the outcome of one spiritual life. Among the many methods of the edification of the Christian community, we direct attention first to the services of public worship on the Lord's Day, since these form the common centre of congregational life, from which all other efforts and influences must radiate outwards in an ever-growing circle. From the replies to our enquiries, we gather that throughout the mission fields of the world these public services occupy a very large place in the Christian life of the young Church. Usually

three services at least are held on the Lord's Day, and other auxiliary arrangements gather round them. The circumstances under which they are held, and the needs towards which they are directed, vary widely in the different mission fields. Sometimes these services are designed to meet the requirements of a Christian community concentrated in a large city, and perhaps still more frequently to meet those of little groups of scattered people in village communities, and in country districts. Even in the case of large cities, it often happens that part at least of the congregation is drawn from surrounding villages, sometimes at a considerable distance from the city. Worshippers must often walk long distances in order to take part in the day's worship. Probably in every mission field there have been, at least in the earlier history of some of the congregations, cases of hearers and enquirers who left their homes on Saturday morning, bringing their food with them, spent two nights at the station, or as guests of friends in the neighbourhood, and returned home on Monday, thus giving up three entire days of their time, and spending two of them in long walks, in order to join in the public worship of the Church.

It is evident that, amid such a variety of circumstance, nothing like a uniform time-table can be observed among the Churches of the mission field.

Speaking generally, the most important and the most formal service seems to be, by common consent, that of the morning and early forenoon. This service, as soon as a congregation has been formed, usually assumes an aspect more or less similar to that of the public worship of older Churches in the West. The service consists of praise, prayer, reading of the Scriptures, preaching, and the administration of the Sacraments.

With regard to the Sacraments we can only speak here in general terms. We have in Chapter II. of this Report given careful consideration to the subject of preparation for the Sacrament of Baptism in the case of those received into the Church from without, and for the Sacrament

of the Lord's Supper in regard to those who have in infancy and youth been brought up under Christian influences. The frailty of human nature has also brought under notice in Chapter III. the discipline of the Church in exclusion of offenders from participation in the Lord's Supper. Here we can only refer briefly to the unique position of the Sacraments as means of grace, essential to the edification of the Christian community. It would be out of place in this Report to discuss the theological questions that have gathered round the Holy Sacrament of the body and blood of Christ our Lord, or the times, form, and manner of its celebration in the mission field. We acknowledge with sorrow that we have allowed our divisions to disturb this Holy of Holies of our worship. But we are justified in recording to the praise of Him who knew what was in man, that the bread which we break and the cup of blessing which we bless are found in the mission field by men and women of every race, from the earliest days of their Christian experience, to be indeed " a singular medicine for all poor sick creatures, a comfortable help to weak souls," a means of sanctification, strengthening, and comfort, a channel through which the divine life is communicated to every member of the Body of Christ.

Hymns are often provided by the translation of those which have become classical throughout the Christian Church, sometimes by the production of new ones adapted to local circumstances and life. It is curious to note that not unfrequently the first native contributions to a Christian literature take the form of hymns, and these, even when they show little of literary art, impress themselves upon the memories of the worshippers, and come readily to their lips. The work of the Bible Societies, the great allies of all missions, provides throughout the world copies of the Scriptures in the mother tongue of the people, in convenient forms, and at prices so low as to put them within the reach of all.

In regard to the service of praise, it must be admitted that in the earlier years the congregational singing is

far from being what can be described as "grave sweet melody," but even when it approaches the grotesque, it has to be remembered that the people who are thus trying to set forth the praises of God are bringing into the sanctuary for the first time both minds and voices that have hitherto been strangers to holy things.

The service of prayer varies widely in its form, and naturally is liturgical or otherwise according to the usage of the mother Church to which the local missionaries belong. Prayer, whether personal or congregational, is one of the first efforts to give expression to religious thought and feeling. It is necessary to guard from the outset against the merely mechanical repetition of words and phrases, picked up and used without intelligence and sympathy. For these reasons, there must be great simplicity, and a somewhat wide liberty in the matter of congregational prayer, while every effort must be made to give it by degrees a wider range, and a more reverent and ordered expression. For these reasons, it may be natural and useful in the mission fields to combine the two methods of free and liturgical prayer, and it appears that this is often done.

One of our correspondents writes: "The mental horizon of converts from amongst the heathen is apt to be very limited, and it certainly seems desirable that they should have the benefit of the pattern of prayers that have proved helpful to the Church through many centuries. On the other hand, it is necessary to guard against the merely mechanical use of forms of prayer. The desired end may be attained by calling attention to such prayers as examples, and also by the occasional use of them in public worship."

Of course in the worship of any Church founded by Anglican missions, the use of such forms of prayer is not only "occasional" but regular and systematic. But there is no need for controversy between those who might prefer for themselves the one or the other of these methods of prayer. Amidst the variety of need and of experience in missions founded by those whose own practice varies so

widely, there is room and need for both methods. It is interesting to note that even in the missions of communions in whose own usage "free prayer" predominates, it is often found well on the mission field to make use of set forms or models of prayer, and there are indications among the replies which we have received that this use of forms of prayer might with advantage be extended in the young congregations of the mission field.

It is interesting, on the other hand, to note that the need of some measure of freedom impressed itself strongly on the minds of the Bishops of the Anglican Communion at the Lambeth Conference of 1908. In the report of their Committee on foreign missions, they remark—

"There is a wide-felt desire in many parts of the mission field for the adaptation of the Prayer Book, or the extension of its provisions to meet the spiritual needs of the people, and a great deal of evidence was given on this point from different parts of the world. While fully recognising the educative value of the Book of Common Prayer, and the importance of retaining it as a bond of union and a standard of devotion, the Committee think that every effort should be made under due authority to render the forms of public worship more intelligible to uneducated congregations, and better suited to the widely diverse needs of the various races within the Anglican Communion" (Conference of Bishops of the Anglican Communion, 1908; *Encyclical Letter with the Resolutions and Reports*, p. 113).

A similar blending of the usage of different communions may be traced on the mission fields in regard to the reading of Scripture lessons. The two faults of casual and random selection of lessons on the one hand, and of an over-rigid system on the other, must obviously be avoided in the mission field. Such blending may be illustrated from the practice that has grown up in one Presbyterian mission. In this case, the lesson to be read at one of the Sunday services is left to the free choice of the local preacher, but at one service (usually the

principal forenoon service) lessons are read according to a scheme carefully prepared from year to year. Every alternate year, one Gospel, or the Book of Acts, is selected, and is divided into convenient sections, so that it is read through in the course of the year. In the alternate years portions of the Old Testament, with some of the shorter Epistles, or selections from the longer, are appointed for the weekly lesson; but usually on the first Sunday of each month a passage of Scripture is chosen in illustration of some large topic of Christian doctrine, usually taken from the successive clauses of the Apostles' Creed. Special lessons are also chosen from time to time bearing on the greater events of the Christian year. In this way, hearers attending worship for any two years will hear a complete Gospel, a variety of illustrative passages of the Old and New Testaments, and some twenty lessons on fundamental doctrines, so that they will have vividly brought home to them the great events and facts which lie at the foundation of the Christian Faith. Such a blending of the freedom of Presbyterian practice, with the well-ordered methods of the Anglican Communion, in order to secure the benefits of both, is full of interest and suggestion. Common work on the mission field suggests not rivalry and controversy, but the bringing together of the varied experience and thought which are cultivated in different ways by different ecclesiastical bodies.

In regard to preaching, it is evident that amongst an uninstructed people, often unable to read for themselves, as is frequently the case in the earlier stages of mission work, their instruction and edification must largely depend upon what they hear in the services of public worship. Every effort must therefore be made to make the preaching an effective instrument, both of instruction and of spiritual stimulus. Not unfrequently, the theme of the morning sermon is gone over in a simpler form in the afternoon, in order that it may be thoroughly understood by the hearers. The usual course of preaching is often varied by intervals of catechetical instruction,

so that, by means of question and answer, the intelligence of the hearers may be developed, and the preacher may ascertain that he is carrying his audience with him.

What has been said thus far relates to what we have described as the principal service of public worship on the Lord's Day, which generally occupies part of the morning or early forenoon hours. It should be the great event of the Christian week for all the members of the Church, bringing together in an impressive whole the two great functions of spiritual instruction and reverent worship.

We observe a great difference of practice in regard to the afternoon service. Often it is a repetition of the morning service, sometimes shortened, and a little less formal. Sometimes it has a distinct character, as a catechetical service which aims at instruction rather than at united worship. In the missions of the Continental Churches, the afternoon service is in many cases devoted mainly to the instruction of the young people of the Church, with or without the presence of those who are older. In some cases, no afternoon service is held, and in that case, preachers and other members of the Church often occupy the hours of the afternoon in evangelistic work amongst those outside.

In most mission churches the day closes with an evening service, but this can only be attended by those whose homes are not far distant from the place of worship. This is usually a meeting mainly for prayer, at which those who have assembled earlier in the day are committed again in prayer to the grace of God, and a blessing is sought upon all that has been done. Other meetings held on the Lord's Day are such as the following :—

There is sometimes a very early meeting for prayer, held by those who live in the immediate neighbourhood of the church, who come together with the preacher or pastor and seek in prayer a blessing on the services of the day. Later in the morning, those who are beginning to assemble for public worship are divided into classes, and set down for an hour or so to learn to read, to repeat

hymns, or to study in advance the Scripture lesson for the day, before the principal morning service begins. This often serves as a useful substitute for an adult Sunday School, for those who cannot attend at a later hour. A similar gathering, or a meeting of a more organised Sunday School, sometimes occupies an hour before the afternoon service, and separate meetings of this kind are held for men and women.

When the foreign missionary visits a station, the usual routine is somewhat modified. Generally a good deal of time is occupied, in public or in private, with the instruction and examination of catechumens or applicants for baptism. The missionary also holds meetings for consultation with the leaders and office-bearers of the local church, enquires into cases of discipline, and meets with offenders and backsliders for enquiry, remonstrance, and rebuke. Often the whole or part of one of the services must be devoted to the administration of the Sacrament of Baptism or of the Lord's Supper.

In any case the hours of the Lord's Day in a mission church must always be busy and crowded hours ; and it needs not a little care to secure that, amidst all the pressure of matters to which attention must be given, the spirit of devotion, and the experience of spiritual quickening and upbuilding, shall be fully realised.

A word should be said here in regard to the buildings in which these services of worship are held. In many places in the mission field, churches have now been specially built, which, whether simple or ornate, are well adapted to the purposes for which they have been designed ; but it must long remain the case that in many places the buildings in which the work of the church is carried on are very ill adapted to their sacred use. To begin with the lowest stage, we read of Christian people meeting for worship in Africa, screened only by a rough stockade, without even a roof overhead, the roof being dispensed with in order to escape the " Hut tax " exacted by the Government. In a much more advanced stage of civilisation, as, for example, throughout China, the

majority of the churches are simply native houses or shops, which, with a minimum of structural alteration, have been so far adapted to the uses of Christian worship. They frequently lack light, air, and quietness; though, imperfect as they are, they are often the result of long planning and labour. Their best feature is that, in most cases, there are attached to them a few small rooms which can offer hospitality to worshippers coming from long distances, and obliged to remain over-night. The domestic character of the building is well adapted for the use of those who bring their food with them, and cook and eat a meal together, in order that they may be present at the afternoon service.

But a great evil is the insufficiency of accommodation provided for the women during public worship. It is still requisite in most parts of China, as indeed to a large extent throughout the East, that the men and women should occupy different portions of the church. In many cases, the necessary separation is provided by a screen dividing the church into two parts, but often the limits of space are such that, to secure privacy, the women are compelled to meet in a side room, connected with the main area only by windows cut in the partition wall, or panels removed from the dividing screens. These inconvenient arrangements are often viewed by missionaries with a good deal of impatience, but it has to be recognised that local custom and decorum still require the maintenance of this separation, and will probably continue to do so for a long time to come. Meantime, all that can be done is to arrange matters, so as to afford to the women the best possible opportunities of seeing and hearing, and of joining in the worship with a minimum of inconvenience.

CHILDREN'S SERVICES

In view of the information supplied to us from many mission fields, we rejoice to note that much more is done now than formerly for the spiritual care of the children

and young people of the Church. Amongst uneducated people in some parts of the mission fields, all may be regarded as children needing the most elementary instruction, and there is little need of making separate provision for the young people; but where attention is paid to education, and amongst more cultured races, the necessity for special services for the good of the young people is soon felt. At the Decennial Conference, held in Bombay in 1892 to 1893, the Rev. H. Anderson, in speaking of this need, said—

"We have much to learn here in India, as to this agency. In very many cases the pulpit is no friend of the children. Their claim is not recognised by it—their needs not met in it. . . . We hear much of the difficulty of keeping children in our schools after they reach the age of fourteen or fifteen. In many cases this is because of their want of recognition from the pulpit. One or two of our Indian Missions have realised this, and are making this agency a power."

It is seventeen years since these words were spoken, and we can thankfully record that progress is being made. Yet our present enquiry has called forth a statement from a missionary in the Bombay Presidency, that he has hardly ever met a native preacher who can preach to children, and that few seem to make the attempt. It is still evident that amongst British Missions in India regular children's services are exceptional rather than general, although the younger missionaries, and especially those connected with the "Children's Special Service Mission," are devoting more attention to this matter now than formerly. In Palamcottah, we are informed, "there is a children's mission in the district, a voluntary organisation which pays three or four missioners, who go about regularly conducting missions and services amongst the children (both Christian and non-Christian) in the district. The Children's Special Service Mission plan for Bible reading is adopted, and some 4000 or 5000 children are reading the portion more or less regularly."

From China very few of our correspondents report the

holding of regular children's meetings, but some do so, and others state that a part of the Sunday services is devoted to the interests of the children. An important step has been taken by the Presbyterian Synod at Eastern Kwangtung in setting apart, in all its churches, one Sunday every year as a special "Children's Day," when by special prayer, and by the exhortation both of parents and children, an effort is made to lead the young people to the Lord. The same custom has been observed also for many years in Samoa. There the last Sunday of June is set apart, "as a day of special prayer for the young, and the services of that day comprise a service for parents and others on the training of the young, and a children's service."

In Japan special meetings for children seem to be much more common than in China, but are apparently attended to a large extent by those who are otherwise outside the influences of the Church. In such places as Sierra Leone in West Africa, where the missions have been long established, large numbers of children attend the meetings which are regularly held for their benefit. In Uganda at every Central Station a service is held on Sunday, at which the prayers, hymns, and addresses are specially adapted for the children. It is very interesting to note that while some correspondents belonging to Continental Missions in different fields report—"no special Children's Service," this remark, if left unexplained, does much less than justice to the care of these Missions for their young people. The matter is made clearer by the following statement :—

"On the Continent, some centuries back, almost in all our Churches a second service on Sundays was introduced, chiefly intended for children, but until recent times there used to be a fair gathering of adults too in these services. Now in most of our Continental Missions this service has been introduced also in the foreign fields."

This meeting forms one of the regular public services of divine worship, and, though designed specially for the benefit of the young people, grown-up people also attend

it. It is further explained that this service is intended for school-going children who are not yet confirmed. For their benefit Luther's smaller catechism is used in many cases as the text-book for explanation; while, for the benefit of newly admitted adults, Bible stories very often take the place of the catechism. The instruction given at this service is generally catechetical, but sometimes also takes the form of an address. In short, if Sunday Schools and special services for children seem to bulk less largely in the work of the Continental Missions than in some others, this is really because very important provision for the care of the young has been persistently made by the devotion of the second public service on Sundays wholly to their interests.

It is clear that, whether by holding special services for children, or by means of Sunday Schools, or by the adaptation to their needs of one of the ordinary public church services, it is a vital necessity that careful provision should be made for keeping the children of Christian parents in touch with the life of the Church, and for training and guiding them in Christian knowledge, and in the practice of the Christian life.

ADULT SCHOOLS AND STATION CLASSES

A large proportion of the members of the Church in the heathen world, is composed of those who are brought to a knowledge of the truth in middle life. They have grown up in ignorance of the Scriptures, and in a large majority of cases are even unable to read. For them the need of some means of instruction is obvious and urgent. With a view to meeting this need, "adult schools" and "station classes" are a special feature of mission work in Korea, and in many parts of China; to these the people come from country districts, and reside for some days, or a few weeks, at a central station. In some cases they receive hospitality, either from the local congregation or from private friends, and often lodging is provided by the Church, while the people find their own

food. In Korea very large numbers come during the winter season to Ping-Yang and Seoul, where they receive a course of Bible instruction, accompanied by some training in practical evangelistic work.

In the earlier stages of mission work in China, adult classes prove most helpful, and the following description of what was done in founding the work in Manchuria is of interest :—

"The baptized members met daily for Bible reading and exposition. Perhaps it should rather be said that the daily classes in which they had been instructed as catechumens were uninterruptedly continued. For at least an hour, daily, they were led through a minute and systematic course of scriptural instruction."

This method, however, belongs to the early stages, when the converts are a small body living in close proximity to the centre of a mission. When the Church members are gathered out of a large number of places scattered over a wide area, other methods have to be adopted. It is under these circumstances that "station classes" have proved so useful in China, and the following words describe what is now being done in varying forms in many parts of that field, in view of the rapid increase in the number of Church members, and their urgent need of instruction :—

"Steps must be taken to secure a higher standard of Bible knowledge amongst the Church members. To this end, classes need to be arranged in out-stations for the instruction in the Scriptures of selected companies of local Christians. . . . Missionaries, whose knowledge both of the language and the people qualifies them, have been set apart for this particular work in various parts of the country, where there are Churches of considerable size. . . . The results have been very encouraging, and the standard both of Scripture knowledge and spiritual life in the Churches has been distinctly raised by this means. Qualified Chinese brethren have also engaged in the same work, though, alas, at present

there are all too few of these latter" (*China's Millions*, 1909, pp. 132–133).

The term "station class" is very little used in India, but the work carried on by this means in China is accomplished by other methods. The Church members are not regularly brought into central stations for systematic courses of instruction. The need of such teaching is met in the regular services of the separate congregations, and also by means of Summer Schools, in which the Christians are grouped together from a large district.

In Africa, while "station classes" are occasionally employed, the condition of the Churches seems rather to facilitate regular and constant instruction in the Scriptures in stations or out-stations. A most interesting plan for systematic instruction has been adopted in Uganda. It includes the initial work of teaching the heathen, as well as the instruction of those who have already become Christians. What are termed "reading schools" now exist to the number of over 2000 throughout the entire country, in which the people meet daily to be taught to read the Bible in their own language. They also receive instruction in the elements of Christian doctrine. These "reading schools" are conducted by the local Christians under foreign supervision. Besides these, Bible classes are held every day for the Christian men and women, preceded by united morning prayer. In West Africa there are daily classes lasting for an hour, when both men and women receive instruction in the Scriptures.

From Medingen in the Transvaal, we learn how thoroughly the teaching of the Scriptures is carried on by the Berlin Mission there. One of our correspondents writes: "Old and tried members of the congregation receive instruction in special classes, held both during the day (Sunday) and in the evening. Every Monday evening all the Christian men must attend the class with their Bibles. They read in turn, talk over and explain the subject. On the following Monday one of the more experienced men is expected

to discourse in his own way on the same subject, and on the next Monday again to question the others on it. They go on until all are convinced that they have a more or less perfect apprehension of the portion of Scripture under discussion."

DAY SCHOOLS, BOARDING SCHOOLS, AND HOSTELS

As another Commission is specially charged with matters relating to education, we shall, under this heading, only glance at a few points which have a special bearing upon the edification of the Christian community.

The necessity of day schools for the Christian education of the young people of the Church in the mission field has long been recognised, and the ideal kept in view in most missions is to establish day schools, both for boys and for girls, in connection with local congregations wherever possible. Amongst less civilised peoples, the education given in day schools is necessarily confined at first to what is strictly elementary. In the more cultured countries, and especially where there is a general non-Christian system of education outside, the question will arise whether the missions are called upon to provide separate primary education for their own young people or not; but wherever the general education is purely secular and non-Christian, the duty of providing primary education under strong Christian influences cannot be evaded. When it is undertaken, it is necessary to maintain a standard at least as high as that general educational system of the non-Christian community. In China, for example, where the Government has a carefully graded system of schools and colleges, primary, secondary, and higher, it has become essential that stage by stage Church schools should be maintained on at least as high a grade as those of the Government. Many far-reaching questions arise out of this state of things, but it is unnecessary for this Commission to enter into them. We need only quote in illustration

the following resolutions adopted by a conference of missionaries held in Chengtu, West China (Province of Szechwan), in 1908 :—

" That this Conference desires to emphasise the special responsibility devolving upon us as Christian missionaries, to adopt measures for instilling into the children connected with our Churches, Christian standards of life and conduct, and also giving them such instruction in the Holy Scriptures and Christian truth as shall result, in years to come, in a strong, intelligent Church membership. And that this Conference, therefore, most heartily recommends all missions to establish schools, both day and boarding, with this end in view, in which, in addition to special Christian instruction, secular education is provided, corresponding to that obtainable by the same class of Chinese outside the Church."

But we desire to point out that the need for providing primary schools leads of necessity in most cases to the provision of boarding schools also. It is continually found to be impossible to provide a sufficient number of competent teachers for the primary schools, and the difficulty greatly increases when the higher grades are reached. It thus becomes necessary to establish schools of a higher grade into which pupils who are finishing their elementary course may be drafted, and from which, on the other hand, may be drawn from year to year a supply of teachers qualified to carry education in local schools to a higher standard of efficiency. Thus in two ways the elementary school creates a necessity for the boarding school. This view was clearly stated in resolutions adopted by the South Indian Missionary Conference which met in Madras in 1900, in the following words :—

" (*a*) That in each mission there should be at least one organised boarding school of suitable standard, in which carefully selected Christian children may be educated, some with a view to a return to their village life in order to earn independent livelihood, and to raise the tone of the community, and some with the view to after-employment in the mission.

"(*b*) That each school of this kind should be under the immediate supervision of an experienced missionary, or other worker of high Christian character.

"(*c*) That to avoid the risk of pauperising the parents, some fee, however small, in money or kind, should be insisted on in all but very exceptional cases."

From the evidence before us, it is clear that the necessity for "hostels" as well as for boarding schools is becoming increasingly felt in some of the principal mission fields. These hostels are not themselves institutions for the supply of a general education. They provide residences for students who are receiving education, either in mission or in Government schools and colleges in the vicinity. The value of such hostels as an evangelistic force is now well recognised, but does not fall under the review of this Commission, but such hostels may also be employed in two ways for the benefit of Christian students. It is sometimes desirable that such students should avail themselves of the education provided in non-Christian government or other schools and colleges; and they may be able to do so without injury if the non-Christian character of the education is balanced by a strong Christian influence in the hostel in which they reside. Such hostels may also enable Christian colleges and higher schools to increase greatly the sphere of their usefulness, by providing residence for Christian students for whom the college or high school itself could not provide sufficient accommodation. The increasing pressure upon the accommodation in Christian boarding schools tends to raise the question whether the problem should not often be solved by means of non-resident Christian colleges and high schools, intimately associated with residential hostels for the accommodation of their students.

The importance of residential institutions is well stated in the following words, which, although originally written with regard to evangelistic influence, are equally applicable to the training of Christian students:—

"Personal influence to be effective must be intense.

Now, how is this personal influence to be exercised? The classroom is one way, and a most efficacious way, especially for the original obtaining of a personal hold. But in dealing with the warm life of boyhood and young manhood, it is not the only, nor perhaps the most potent, way. The influence gained in the classroom will find its most telling exercise in the closer personal contact of life together in the college hostel. It is there that the power of Christian personality will tell in its highest potency" (*Church Missionary Review*, 1909).

To this we may add a brief summary of the objects gained by boarding schools and hostels :—

(*a*) The isolation of the student from the temptations and influence of heathen life in his or her native place gives opportunity for a fuller and higher development of the young Christian life. It may be added that it is not desirable that this separation should be too absolute, and this condition is usually satisfied by returns home during holiday periods.

(*b*) Residence in a boarding school or hostel introduces the student to a world of new ideas created by experience of order, discipline, cleanliness, and the continual direction of the day's engagements towards the attainment of the highest ends.

(*c*) Opportunity is given for the formation of friendships amongst a selected class of associates, and through these friendships the stronger characters may exercise a lifelong influence for good over the weaker.

(*d*) The personal influence of the best teachers, whether native or foreign, is immensely greater where it pervades and directs the whole daily life of the students, than when it is confined to a few hours of classroom teaching.

Illustrations from Various Fields

The use made of boarding schools and hostels may be further illustrated by a summary of information as to existing practice, which we glean from the replies of our correspondents in various mission fields.

In Japan, where the Government schools are exceed-

ingly efficient, they are attended by many of the children of Christian parents, and in some cases there are Christian hostels in the vicinity of these Government schools, maintained by the Y.M.C.A. and others. These hostels are not confined to the use of Christian students.

The education of the young people of Christian families in China being almost entirely in the hands of the missionaries, boarding schools have long been in common use, but as matters are now progressing, it is evident that hostels also will be required, and plans are already in hand to provide them in connection with proposals for the strengthening of Christian colleges, and the erection of a Christian University.

In some of the leading centres in China there are boarding schools where only a first-class education is provided by those who are in a position to pay for it. The Mission of the American Board in the Province of Chihli provides boarding schools for boys and girls in each of its stations, as a part of the educational system of the mission. The English Presbyterian Mission in Fuhkien and Kwangtung has a number of boarding schools in which the secondary education of their young people, both boys and girls, is systematically carried on. One correspondent, in writing of the work of the South China Presbyterian Mission at Canton, writes: "One of the most encouraging features in this direction (*i.e.* in regard to boarding schools) is the increasing interest manifested by the Christian Chinese in establishing their own schools, mostly for boys, but some for girls. They are starting boarding schools in connection with the stronger Churches, either meeting the entire expense, or getting partial help from the mission. In these schools thorough evangelistic instruction is given; in fact, the schools established and carried on by the mission are taken as models."

In India the hostel is now widely used in various forms. A considerable number of the orphanages are utilised to some extent as hostels for children who are in attendance at the day schools, and the following statement

may be taken as representative: "There are hostels, so designated, attached to the missionary high school at Ahmedabad, the Mission Press at Surat, and one for girls training as teachers in Ahmedabad; but besides these, most of the orphanages are partly hostels for village children who have got beyond the village school." Another correspondent writes: "Boarding schools are common to the whole mission, one high school for girls in Madras, and elementary schools for boys and girls in Chingleput."

In Africa also the necessity for boarding schools is widely recognised. The existence of such schools is reported from the Gold Coast, the Congo, the Province of South Africa, Natal, British and Italian East Africa, and from Livingstonia and Blantyre. Few, if any, of the schools are reserved for the children of Christian parents only, but religious instruction is kept well to the front, and the following reply summarises the situation in many schools: "Religious instruction is given in all of the mission's three boarding schools, as well as in the day schools, some fifty in number. No distinction in educational privileges is made between children of Christian and those of heathen parentage."

In Samoa again the village schools are practically boarding schools. A considerable number of the boys and girls attending the schools reside with the pastors, who are in charge of them. The distractions of Samoan village life seem to be such that only in this way can a regular attendance be secured.

Although it belongs more to other sections of this Report, we may note here that there are frequent references to the subject of the expense of education in boarding schools and residence in hostels, and to the closely connected subject of the danger of pauperising parents and students by relieving them of expense which they ought properly to bear themselves. For example, one correspondent writes: "Christian parents would willingly hand over their children to be boarded or educated at mission expense, but this is not allowed." And another,

writing from Blantyre, says: "Christians who are too far away from school to be able to send their children to a day school are urged to send them to the missionary boarding school, where they pay for their support. None are taken unless the parents are prepared to pay for their education and board."

The practice seems to vary from the requirement that the whole cost, both of board, clothing, and education, should be met by the parents or students themselves, down to that of accepting a larger or smaller proportion of the whole, according to the estimate formed of the ability of parents or students to pay it. It is evident that in regard to this matter, uniformity of practice is not to be looked for. The help given by missions ought certainly to be reduced in all cases to a minimum, but in all mission fields there are boys and girls whose thorough education is a matter of vital importance for the future of the Church, but whose parents are really unable to pay for it. It has to be remembered also that, in the case of boys and young men at least, a considerable sacrifice is often made by parents in sending them to school, and sacrificing the wages they might have earned elsewhere, or the help they might have given in agricultural or other pursuits. Perhaps the happiest of contributions that can be made to the solution of this difficulty, in cases where help is really required, is that such help should be provided by the private benevolence of native Christians, or from Native Church funds, and not at the expense of the foreign mission. We can only commend the subject to all missionaries, as calling for the utmost watchfulness, and care that in the endeavour to build up the future of the Church they do not give way to the temptation of introducing elements of weakness and dependence into it, in the early stages of its development.

It is evident that the work accomplished in well conducted Christian boarding schools and hostels promises to be of the greatest service in creating a higher tone of Christian character among the young people of the Church

in the mission field. Work of this class is capable of great extension as to its amount, and calls also for great improvement as to quality, and missions that give thought and care to work of this kind are preparing the way for a large harvest in the years to come.

FAMILY WORSHIP AND VILLAGE MEETINGS

For the edification of the Church, the subjects of family worship and village meetings are of special importance, because it is mainly by these means that the ordinary daily life of the Christian community is kept in touch with the divine and unseen realities. The regular and reverent observance of family worship is essential to the cultivation of a true Christian family life.

In Korea, household worship is the rule, and its regular observance is insisted on by the Presbyterian missionaries. The Methodists report that it is generally practised and that its desirability is constantly emphasised.

In Japan, although family worship is enjoined, it is not regularly maintained, and in some districts it is very infrequent. When both parents are Christians there is less difficulty; but when only one is so then the family cannot easily be got together for this purpose. Prayer meetings and Bible classes are regularly held, and one missionary describes the weekly prayer meeting as "the most prominent feature of Christian edification, since everybody is expected to take part occasionally."

The Shanghai Conference of 1907 considered the question of family worship in China, and its great importance was fully recognised in the following statement:—

"That the way to the evangelisation of China lies in the development of personal devotion amongst Chinese Christians, and the strength of the Chinese Churches will be in direct ratio to the proportion of Christian parents who erect the family altar, and bring up their children in the nurture and admonition of the Lord." [1]

[1] *Centenary Missionary Conference, Shanghai, 1907. Records*, pp. 295–296.

As to the prevalence of family worship, the following facts were submitted to the aforesaid Conference, concerning about 10,000 Christian families, situated in sixteen of the provinces and in Manchuria and Hong Kong. The parents were both Christians in about 25 per cent. of these families. In some Churches the average was as high as 75 per cent., in others it fell as low as 10 per cent. As far as the facts could be ascertained, morning and evening worship was observed in about 20 per cent. of the families whose cases were enquired into.

The difficulties in the way are stated to be the "overcrowding, lack of privacy, and want of system" which characterise most Chinese homes, and similar conditions prevail in most of the mission fields.

In many cases, where morning worship is impossible, the family meet in the evening, and very frequently there is a village gathering which takes the place of household worship.

In view of the difficulty that the Chinese experience in getting quiet for prayer in their own homes, a room has been set apart for prayer in some stations. Those attending do not necessarily pray audibly, nor is there any stated leader, and all are free to come and go as their duties demand. This method has proved a means of real blessing.

In India, as in China, while the desirability of holding family worship is kept in view, its observance is far from being regularly established. The report by an Indian clergyman of the Evangelical Lutheran Mission in Parsewalkam, Madras, that "family worship is enforced in every family" stands out as exceptional. He then goes on to give interesting details as to how it is conducted: "The head of the family gives out the hymn, which is sung. When very ignorant ones assemble, the singing is given up. The intelligent reader reads out the whole hymn. Then a portion of God's Word is read. Only in very intelligent families is the portion practically explained. We have to wait for the time when able

and intelligent mothers shall rise up to their duty. And then a devotional manual is read, and last of all, the prayer is read or, in some houses, orally delivered."

Again, we are informed that in Tinnevelly, "on account of the ignorance of the people and their inability to conduct family worship, daily prayer, morning and evening, is usually conducted in all our Churches. In some cases morning prayer is conducted at 4.30 or 5 a.m., to catch the people before they go to their work. These daily services are not attended nearly as regularly as we should like them to be."

In many Anglican missions Morning and Evening Prayer is said daily, and in other communions also it is found, as may be gathered from the above statements, that village prayer meetings are used in many cases as a helpful substitute for household worship.

The following important resolution was adopted by the Decennial Missionary Conference, Madras, 1902 :—

"The Conference most earnestly calls upon parents to train their children in the nurture and admonition of the Lord; and would urge that private and united prayer and Bible study be regarded by all as a daily duty; that the time thus spent be looked upon as a sacred and essential feature of the home life, and that all children should be impressed with the religious significance of this duty." [1]

In certain parts of Africa the observance of family worship appears to be frequent. In Nigeria and on the Congo it is adopted in many Christian homes. Bishop Cameron states that amongst the Kafirs it is a striking feature of their Christian life. In the absence of any minister or catechist the head of the family conducts it, and the prayer is extempore. In confirmation of this interesting statement we are informed, from the Transvaal, that the custom is for the father of the family to lead his household to the Throne of Grace, and in cases where the head of the household is old or blind,

[1] *Conference Report*, p. 50.

one of the children reads, after which the parent offers prayer.

The condition of things in Livingstonia presents a great contrast to this. Owing to the "hut" system there is very often no separate family life, and on this account it is very difficult to get the Christians to meet in family worship. Progress is, however, being made, but it is slow.

At Blantyre, in connection with the Mission of the Church of Scotland, it is the custom to bring the importance of this observance before the candidates for baptism. In the same Mission the evening meeting for public prayer is a marked feature of the village life; and an interesting and primitive condition of things is pictured in the following words: "In many villages there are small roofless enclosures (often, as of old, near the lake or river)—roofless to escape the hut tax—and groups have united for morning and evening prayers in these."

The Samoans regard daily worship as a "recognised institution" in every household, in the evening especially there is a devout and helpful service. Village prayer meetings are regularly held, and owing to the influence of the Society of Christian Endeavour these are becoming more really seasons of prayer and less opportunities of exhortation.

It seems evident that the prevailing social conditions and also the illiteracy of the people are powerful hindrances to the due observance of family worship. On the other hand, much is being done by way of united daily services where family worship seems for the present impracticable.

But such services, however useful, cannot permanently take the place of family worship in the household. We trust that in all the mission fields, in spite of hindrances, the effort will be successfully continued to secure that every Christian home shall be hallowed by family prayer. Only so can God be realised as a real and welcome presence in the most intimate relationships of life.

VISITATION OF CHRISTIAN FAMILIES

The visitation of families can be made a most efficient means to the edification of the Church. Difficulties and temptations are brought to light, and are often dissolved by the atmosphere of Christian sympathy which such visitation brings into the homes of the people. It is a work which demands the utmost delicacy, tact, and discretion, since in all lands the humblest home is sacred, and anything that savours of intrusion will be resented.

From Japan we have a useful reminder that pastoral visits are sometimes in danger of becoming social rather than religious. This is a difficulty too familiar in the West as well as in the mission field, and can only be overcome by the spiritual temper of the pastor, and his vigilant use of his special opportunities.

The conditions of family life in many communities, as in India and China, create difficulties of another kind. These, too, can be overcome by the wise distribution of the work, and the fitting use of the manifold gifts of grace which the Church has at her disposal. Here, especially, is a notable field of service for Christian women. Women, whether native or foreign, often find admittance and a welcome at doors that would be jealously closed against any male visitor.

Correspondents in different parts of China report that, in the cities, visits by the missionary to the homes of Church members would be misunderstood, and apt to cause suspicion, while in the country villages he receives a warm welcome. Chinese workers can visit freely everywhere, and do so with much advantage. In India, too, the visitation of the Church members and their families is regularly carried on both in cities and in country districts. In both countries missionaries take some part in this work, but it is carried on mainly by the pastors, evangelists, and Bible-women, while the missionaries' wives and other lady missionaries also take a large share in it, and find it brings them into intimate

and helpful relations with the membership of the Church.

In many eastern villages separate household visitation is practically impossible, not because a welcome is lacking, but because, as a correspondent writes from Kasur, in the Punjab, "village family life is lived in the open air, and a visit to the Christians is one made to the whole community, who all gather to hear and see." A similar experience is constantly met with in the villages of China.

Systematic visitation is specially characteristic of some Presbyterian missions, and a Presbyterian missionary writes from Santalia: "The missionary and his wife, as a rule, accompany the elders on their visitation of the Church members to distribute the Communion cards before each half-yearly Communion. On Sunday evenings the elders in rotation report to the missionary any cases of irregular Church attendance among the Christians, and these are visited, either on the same evening, or before the following Sunday. Regular visitation by missionary, missionary's wife, and elders, is carried on in cases of sickness."

In the Tinnevelly Mission (C.M.S.) the whole of the visitation is under the charge of the Indian pastors, catechists, and teachers; and in their training the need and desirability of visiting is specially brought before them. An Indian pastor in Madras writes as follows: "The pastor gives great attention to sick people and to the backward members. His visits are eagerly looked for. He generally tries to keep young members of families in good remembrance of the Word they have received, and instructs older ones in the graces of Christian life."

Owing to the conditions of African life, visitation is necessarily of a different character from what it is in the cities of India, corresponding more closely with what is done in the Indian villages. On the Gold Coast and at Calabar, both the missionaries and the local workers take part in it, the members who can read

sometimes visiting the illiterate, to interest and help them.

In the work of the American Board in the Ottoman Empire, visiting is regarded as very important. The visitation of Church members in the cities is carried on by the native pastors, while the missionaries visit the scattered members in country districts.

CONFERENCES OR CONVENTIONS

Conferences of Church members and others, often lasting over several days or a week, are fitted to give stimulus and guidance to the life of the Church. Sometimes they are confined to a town and its neighbourhood, sometimes they bring together the Christian people from a wide district, and give them welcome opportunities of making each other's acquaintance. In the latter case accommodation has to be found for those who attend, and it often happens that the growth of the Church soon renders such gatherings impossible, because room cannot be found for housing those who would attend.

It has often been noticed that distinct steps in the forward life of the Church, and times of spiritual revival, have dated from such meetings for prayer and conference. They not only give the missionaries and leaders of the Church precious opportunities of meeting with their scattered people, but they often lead to the discovery of gifts for mutual edification in members whose talent might otherwise have remained in obscurity. They also do a great service in making the Christian community conscious of its corporate unity in brotherhood and service, especially when they include those who are attached to different missions. In many cases, too, they make a strong and favourable impression on the mind of the general community.

In Korea there is an annual convention for Bible study, lasting for ten days or a fortnight at each station. This is open to all members of the Church. There is also a district meeting of a similar kind, and a quarterly con-

ference is held for office-bearers and workers only, and this lasts for about a week.

In Japan, such meetings are very popular. In connection with the Methodist Episcopal Mission, district conferences are held at least once in each year. Moral and religious subjects of practical character are discussed, and also the best methods of conducting prayer meetings, Bible classes, Sunday Schools, etc. Special Sunday School and temperance conventions are also held; and conventions for the deepening of spiritual life are frequently conducted, and in this work the ministry of some of the Japanese Christians has been greatly blessed.

In China annual conferences are common in many districts, and they usually last from three to four days. The subjects to be considered are previously arranged, and papers bearing upon them are read, the Chinese taking their full share in the preparation of these papers and also in the discussion. From Wuchang we have the following account of conferences conducted in connection with the work of the Christian and Missionary Alliance in central China:—"These conferences are devoted mainly to devotional and systematic Bible study and prayer, and also to the discussion of practical subjects which most deeply concern our Church life and work. They always include a special evangelistic effort at the station in which they are held, the system being to rotate from station to station in order. These conferences have proved most fruitful and stimulating."

During the last two years a gracious movement of God's Holy Spirit has been seen in many such gatherings, and this has had the effect of lifting the lives of many of the Chinese Christians to a new level of purity, zeal, and devotion. In the Churches that have been longer in existence, the Chinese are now able to undertake a large measure of responsibility, and a correspondent in Canton, after describing the conferences for preachers and other workers held in the past, adds: "The leading men in the Church are quite equal to making out a good pro-

gramme for such meetings, carrying out the arrangements, and bringing all to a successful conclusion."

In various parts of India several large central conventions are held annually. At Sialkot, in the Punjab, very great blessing has been experienced by those meeting together in recent years. At Jubbulpore, in the Central Provinces, there is a convention held annually in friendly connection with the Mid-India Missionary Association. At Saugor in the Central Provinces a convention was held at Christmas, initiated and conducted entirely by the Christians of the locality themselves. Annual, half-yearly, and quarterly conferences are reported from many parts of India, mainly for the consideration of methods of work, but also for devotion.

Conferences, occasional or periodical, are reported from all parts of the mission field in Africa, the nature of these gatherings necessarily varying in accordance with the different conditions to be met with in the Churches. These gatherings are held at central stations, and the following notes will serve to describe their general features. In connection with the work of the American Baptists on the Congo we read: "During the first week of April and the first week of October of each year, all the teachers are invited to the station for a week of special lectures, addresses, etc., and four hours of each day are devoted to this work." At Blantyre, in the Church of Scotland Mission, we are told:—

"In most of our main Church districts, a convention or conference is held every year or second year of all the Christians who are resident there. The subjects that are dealt with are those connected with the life of the Christian, and his place and responsibility in the Church and community." At Medingen in the Transvaal: "About every three months a conference is held at which reports as to the work are submitted, and strengthening and deepening of the work are sought through the Word of God and united prayer."

While all conferences for the discussion of methods and plans of work are helpful if wisely conducted, special

emphasis should be laid at present upon the value of conferences for the edification of the Church members. In Korea, Manchuria, China, and some parts of India, such gatherings have witnessed wonderful outpourings of the Holy Spirit; and this may be taken as a token that God's time has come to visit His Church. We would therefore suggest that wherever Christians are gathered together in conference throughout the mission field, special consideration should be given to the subject of the need for a fuller measure of the Holy Spirit's power in their lives, the hindrances to His gracious working should be pointed out, and the conditions of the manifestation of His power should be set forth.

WEDDINGS AND FUNERALS

Our enquiry has elucidated the fact that both weddings and funerals are widely utilised to bring Christian ideals of family life before the converts in all mission fields, and also to set forth the realities of the life to come. In Japan the strange idea prevails, in the country districts, that the bodies of the Christians are crucified after death. This arouses much curiosity, and advantage is taken of the crowds who gather at the funerals to correct this misapprehension, and a very deep impression is frequently produced on the minds of the heathen.

In China much emphasis is laid upon the use made of marriages and funerals. On both occasions there is opportunity for bringing Christian truth home to the hearts of the people who gather together. In a country like China, where so much attention is paid to ceremony and etiquette, the due observance of an orderly service at marriages and funerals tends to produce a favourable impression on the minds of the people. A young Chinaman of noble birth who ventured, not without some fear, to attend a Christian marriage service, was very favourably impressed with its orderliness and reverence; and he felt that reading, prayers, and hymns touched a far higher note than he had been accustomed to in Confucian

ceremonies. Christians are taught to see another view of family life than they have known, and the duties and privileges of the new relationship are carefully explained to them.

The right use of suitable arrangements in regard to Christian burial is of special importance in China, as contributing to the solution of the difficulties which are felt in regard to the abandonment of ancestor worship. In this connection we refer again for a discussion of the whole subject to the report of the Committee on that subject presented to the Centenary Missionary Conference held at Shanghai in 1907 (*Records of the Conference*, pp. 215–246). The Chinese Church and the missionary body are unanimously of opinion that the ancestor worship of China cannot be retained by the Christian community. All the more it is necessary to set forth in connection with the burial of Christians right ideas, both of regard for the departed, and of the Christian hope of immortality. One of the common charges made against the Christians in China is that they have no regard for parents and ancestors, and show no respect to the dead. Nothing can be a more effective answer to such charges than a Christian burial conducted as it ought to be. From the replies before us, we gather that not a little attention is already devoted to this matter, and the precise form which such observances should take may well be left to the missionaries and Chinese leaders of the Church. It is a frequent practice in Christian burials that on the way to the grave, which generally lies at some distance outside of the cities or villages, the company of mourners sing as they go hymns which give expression not only to natural sorrow, but still more to Christian hope and rejoicing. Such hymns most fittingly displace the harsh music of gongs and other instruments, with noisy discharges of fire crackers, which accompany non-Christian burials. These are really expressions of fear, and are used in the hope of driving away evil and demoniacal influences. Even to non-Christian onlookers the sobriety and beauty of the Christian observances can hardly fail

to commend itself. So also the reading of Scripture and the offering of suitable prayers dispel the idea of unfeeling disregard for the dead, and can be so arranged as often to afford good opportunities both of comforting the mourners, and of explaining to the onlookers the grounds of their hope. The fact also that the poorest and most friendless of Church members receives at death such marks of respect is a striking expression of Christian love, and these impressions may be further deepened by due care being taken in the ordering of graves and cemeteries and the maintenance of suitable memorials of the departed.

An Indian pastor in Madras writes: "The Hindus, quick at absorption, are fast trying to imitate Christians wherever possible. They will never be able to give that high hope after death to their co-religionists that the Christians do. The Christian preaching and singing and solemnity at funerals strongly attract the Hindus."

We are informed that amongst the Shans in Burmah, the observance of Christian marriage and the teaching connected with it, as also the teaching of the hope of immortality in connection with Christian burial, has produced a powerful impression on the minds of the heathen; and they are ready to admit that the Christian customs and the Christian hope are far superior to their own.

We have similar testimony from Central Africa, as follows:—"Every Christian marriage is conducted so as to impress the parties with the solemnity of the rite, and the sacred character of the vows which they undertake. At funerals every care is taken to mark the distinction between Christian burial and burial according to heathen rites. Services are conducted first at the church, and then at the grave, by the minister or an elder, and the whole burial rite is conducted with the utmost solemnity, in strong contrast to the wild wailing of the native heathen funeral."

SUNDAY SCHOOLS

The vast importance of Sunday School work is now universally admitted; and nowhere is the need of this method of edification more urgent than on the mission field. If the children of the Church members are permitted to grow up uninstructed and unshepherded, the consequences must be disastrous, and the Church loses one of the main sources from which her fresh membership ought to be derived. Children who have been trained in Christian homes, and instructed in the Sunday School, ought to be constantly passing on into the ranks of her communicants, and they begin their Christian life with advantages that those can never know who have grown up under the blighting influences of heathenism.

In Korea the Sunday Schools are designed for the children of the Christians, but non-Christians would not be excluded, though few of these have thus far sought to attend. Usually their parents would not like to permit them to come under the influence of the missionaries. In some cases, as we have pointed out above, pp. 132–3, the second service on Sunday is a general Sunday School in which the whole congregation participates; in other cases regular classes are organised, and the adults attend as well as the children.

From Korea, too, we have report of extraordinary activity in a form of work which can, perhaps, be best classified under the title of "Sunday Schools," though it differs widely from normal Sunday School work, including the teaching and Bible training of men, women, and children, in altogether exceptional numbers. The Rev. S. A. Moffett, D.D., writes: "The chief factor in the transformation of the spiritual life of the Koreans, and what has placed the Korean Church in its proper place in evangelisation, has been the great system of Bible Training Classes. In these classes the whole Church, in all its membership, young and old, literate and illiterate, is given systematic education and training. Some of the classes are central ones held in the mission station,

designed for the whole field at that station, and taught n the main by the missionaries. Some are local, for a smaller district or for a single congregation, taught in part by missionaries, but almost entirely by Koreans. Classes for men and for women are arranged for, so far as possible, in every one of the more than 2500 congregations or groups in the country. The attendance ranges from 5 to 500 in these country classes, for which a large force of the better instructed men and women is detailed to the work as teachers. The Bible is the text-book. One station reports 262 such classes, with 13,680 enrolled, another 292 classes, with 13,967 enrolled. Throughout the land the total will be more than 2000 classes, with an attendance of over 100,000 men and women."

The Sunday Schools in Japan are only in rare instances intended exclusively for the use of non-Christian children ; but they present a unique phenomenon as regards the very large number of such children in attendance. The proportion of Christian children in attendance is estimated to amount only to eight or nine per cent. of the whole. As this is a remarkable condition of affairs, we call attention to the following statement as to the accessibility of children in Japan. In a paper on Sunday Schools read at the Tokyo Decennial Conference in 1900,[1] Miss Buzzell states that : "The cities of this land are full of children, and they spend much of their play-time in the streets. There is hardly a neighbourhood where you cannot gather together a group of children, if you can find a room for the meeting, and some one with tact and zeal to teach them. . . . At present, in Sendai, according to Mr. Noss, our statistician, one-tenth of all the children are in the Sunday Schools." All the missions take a large part in this work. In 1907 the Sunday School Association of Japan was formed. An important part of the Association's work is the preparation of literature for Sunday School use and the arrangement for the delivery of lectures in various centres for the training of teachers.

[1] See *Conference Report*, p. 365.

In China the Sunday School work is on very different lines from what it is in Japan. Owing to the common attitude of suspicion towards foreigners, it has been difficult in the past, and it still is so in many places, to get the children of non-Christian parents to attend. On this account the scholars are for the most part those whose parents are in connection with the Church. There are now, however, Sunday Schools for non-Christian children in Peking, Chefoo, Tengchow, Shanghai, Soochow, and Foochow. These schools are reported to be exercising a very helpful influence, as "prejudice is removed, and many homes are opened for evangelistic effort." In Shanghai, Chinese young men, connected with a Church which is self-supporting, carry on a Sunday School for non-Christian children which is very largely attended.

In some cases a considerable number of adults attend as well as the children. The important work of teaching does not seem to have been taken up yet by the ordinary Church members, and the staff of teachers is largely derived from those who are in the employment of the missions.

This branch of the work was carefully considered by the Shanghai Centenary Conference, 1907.[1] From this Report it is manifest that there is very great room for development and improvement in connection with this department of work. The following resolutions were adopted :—

"Greater attention should be given to the spiritual care of the young people of the Church and to the fuller use of Sunday Schools, the latter being so arranged that adults, as well as children, may attend." [2]

And again :—"Whereas we believe the Sunday School to be of the utmost importance for the spread of the Gospel, and the building up of the Church of Christ in China, we therefore resolve :

"(1) That this Conference elect a Committee, composed of not more than twenty members, whose duty shall be

[1] *Records of the Conference*, pp. 236–295.
[2] *Ibid.*, p. 440.

to take such steps as may seem necessary to improve and extend the Sunday School work in China.

"(2) That this Conference heartily favours the securing of a General Secretary to devote his whole time to the promotion of Sunday School work throughout China, under the direction of this Committee." [1]

As an outcome of this resolution, "The China Sunday School Union" has been formed, with Committees in Shanghai and Great Britain. An office is to be opened in Shanghai, and deputations are to be organised in order to visit the different mission stations. Lesson notes are being translated and issued for the use of the teachers.[2]

Recent information supplied to us by the Rev. F. Brown, Tientsin, who represented the Sunday School Committee of the China Centenary Conference at the World Sunday School Conference, Washington, 1910, gives promise of great progress. In 1907 the figures procurable seemed to show only 5000 Sunday School scholars in all China, which was no doubt far below the real numbers, but indicated lack of organisation. But to the Washington Conference in 1910 it was reported that there are now 80,000 scholars in Sunday Schools in China. At that Conference, too, a secretary for China was appointed, who goes out this autumn (1910) to China, the expense being met out of the fund of $75,000 which was collected by the Washington Conference.

India is certainly the best organised of all the mission fields in the matter of Sunday Schools.[3] The first Sunday School was opened at Serampore as early as the year 1803. The commencement of organised effort took place at Allahabad in 1876, when the Indian Sunday School Union was formed by missionaries and others, representing eight different Societies.

The operations of this Union have extended widely, and now it is co-operating with not less than sixty out

[1] *Records of Conference*, p. 686.
[2] *Annual Report S.S. Union*, London, 1909, p. 32.
[3] Decennial Missionary Conference, Madras, 1902, *Report*, pp. 50, 51.

of the seventy existing Missionary Societies. The objects for which it exists have been briefly stated as follows :—" (1) To emphasise the spiritual character of Sunday School training. (2) To consolidate and extend Sunday School work. (3) To educate teachers in the best principles and methods of Bible study and teaching. (4) To produce and foster the growth of English and vernacular literature, suitable for teachers and scholars. (5) To encourage special services among young people. (6) To unite for mutual help all Sunday Schools conducted by Protestant Missions in Southern Asia."

As an indication of the extent of Sunday School work in India, the following figures may be taken, although these do not include the statistics of Sunday Schools that are not in association with the Indian Sunday School Union.[1] In the year 1907 there were 14,352 teachers and 421,089 scholars, and the number of scholars had increased over those of the previous year to the remarkable extent of 96,089. The I.S.S.U. now conducts a Scripture examination in no less than twenty of the languages of India; and of 16,829 scholars, who entered for this examination in 1907, 13,192 gained certificates.

As a result of our present enquiry we find that the existence of Sunday Schools is very general in India. Only in one or two exceptional cases have we been informed that Sunday Schools do not exist. In the case of some Missions this branch of the work is remarkably well developed. The Rev. F. B. Chamberlain of the Arcot Mission, Madanapalle, is able to report that they have 176 Sunday Schools in connection with 181 Christian congregations. The Rev. J. S. Chandler, of the Madura Mission, states that: "Sunday Schools are universal, not only among the Churches, but also among the day schools."

A similar reply is given by the Indian secretary of the Baptist Missionary Society, who writes: "In all our

[1] *Annual Report S.S. Union*, London, 1909, p. 30.

large Churches, and wherever day schools are located, Sunday Schools are invariably held."

These facts are most encouraging, and we call attention to them as examples of what is attainable; and as a stimulus to those whose Sunday School work is not yet so complete.

The Indian Sunday Schools are usually open to non-Christian children; but we are informed of one school in Calcutta that is for the children of Christian parents only. In some other cases, non-Christian children do not attend, religious hostility still preventing them; but this is very exceptional.

A large number of Sunday Schools exist for the use of non-Christian children. Such schools are frequently held for those who attend the ordinary schools during the week days. The result of this particular line of effort appears to be satisfactory. A large amount of Christian truth is imparted, much prejudice is removed, and in some schools not a few conversions have taken place from time to time. One reply states: "We have a number of converts who received their first knowledge of the way of salvation in these schools."

Another, referring to the opening of a day school and a Sunday School in a village, writes: "Results are somewhat mixed. Among out-castes such a school and Sunday School are often the beginning of work among parents, and result in the conversion of many, perhaps the whole village or hamlet. Among caste people open conversions seldom occur; but there is constant encouragement when children refuse longer to worship idols in the home, or at the shrines."

The teachers are largely drawn from those who are on the staff of the mission; but they look upon this part of their work as being a voluntary service. In the cities and large centres there are now a considerable number of teachers who have no mission connection whatever, and who are voluntary workers in the ordinarily accepted sense of that term.

In Africa the work is necessarily carried on in sections

rather than as a whole. The many nations, tribes, and races which constitute its population, have little or no relationship with each other. On the West Coast, at Sierra Leone, and Calabar, also on the Congo and in Nigeria, Sunday Schools are conducted by the various missions at work in these regions. In Sierra Leone, where large numbers of children attend, and the schools are open to all, the scholars are almost entirely from amongst the Christian population, and very few heathen or Mohammedan children attend. The teachers are all volunteers, and many of them have received their education in the older mission schools. In Nigeria the C.M.S. have a Sunday School in connection with each church. These are attended by adults as well as by children, and the scholars are drawn from both the Christian and non-Christian population. There are graded classes, those who can read being taught apart from those who cannot. In districts where the work is only beginning, and there are as yet no Christians, there are some schools for non-Christian children.

At Calabar there are classes for adults as well as for children. The readers and the non-readers are separately instructed, and the schools are open to all children ; but there are none for non-Christian children only.

In the German missions special emphasis is laid upon the religious instruction given in the day schools ; but the Basel Mission at Aburi on the Gold Coast reports Sunday Schools for adults and children in some of their stations. These are open to both Christians and non-Christians : and there is one school for non-Christian children by themselves, the results of which have proved satisfactory. There are only a few voluntary teachers. The Berlin Mission at Medingen in the Transvaal has a Sunday School with an attendance of 250, and 12 men and 12 women of the congregation form the staff of teachers. These are all voluntary workers. Non-Christian children attend, and are taught in separate classes.

In Uganda great attention is given to the instruction of adults in religious truth, in the reading schools which

meet daily. On Sunday special services are held for the children, Christian and non-Christian together, but they are not formed into classes.

At Livingstonia special Sunday classes for baptized children are held in some districts. No Sunday Schools exist for non-Christian children; but the majority of children attending the day schools are of this class. In these the Bible is regularly taught, and this has resulted in many of the scholars ultimately making application for admission to the Church.

The Mission of the American Board in South Africa has Sunday Schools at all station churches, and in some cases at out-stations. These are open to non-Christians, both adults and children; but there are no schools exclusively for non-Christians. The teachers are voluntary workers. In the Presbyterian Mission in Transkei, South Africa, there are a few Sunday Schools for non-Christian children only; but their parents are usually averse to the attendance of their children on Sunday. The Sunday School work is retarded by the lack of teachers who possess both knowledge and zeal, and by the lack of earnestness on the part of the parents. The Bishop of Mombasa states that there are Sunday Schools at all the mission stations in his diocese. They include non-Christian children, also hearers, enquirers, catechumens, and Christians; but these are taught in separate classes. There are schools for non-Christians exclusively in stations where the work is in the preparatory stage of evangelisation. The exact results of the Sunday Schools cannot be stated separately, as these scholars receive regular religious instruction in the day schools also. The teachers are in some cases volunteers, in others they are members of the mission staff.

In Samoa there are Sunday Schools in connection with every Church and congregation. The International Lessons have been in use for the last twenty years, and Notes for Teachers are published in a monthly magazine entitled *The Samoan Torch*. Regular examinations are

held, and the results have been very gratifying. The teachers are all voluntary workers.

There are Sunday Schools connected with all the Churches of the American Board in the Ottoman Empire. These contain classes for both adults and children, and also separate classes for men and women. They are open to all who will attend.

The slight review of Sunday School work in the mission fields which we have now given may suffice to show that while a great deal of thought and effort are expended upon it, there is still room for improvement. The need in the mission field, as amongst the western Churches, is for the systematizing of Sunday School work, the increase of the efficiency of the teachers, and the giving to the teaching imparted a higher educational quality, as well as a more intense spiritual influence. Necessity often compels the employment as Sunday School teachers of those whose own training and preparation for such important work has been very inadequate. Among the more ignorant peoples, a great deal of useful work may no doubt be done with a very small intellectual equipment. But wherever the standard of intelligence rises above a low level, it becomes increasingly important that the respect of the scholars should be won, not so much by the official authority of the teachers as by their mastery of the subjects which they are teaching, and ability to impress their pupils by the force of their own personality. Still more, as the more critical age is being reached, when boys and girls are becoming men and women, the Church will be unable to maintain her wholesome influence over them unless the teaching in the Sunday School be such as to command their respect, and to answer to their growing intellectual as well as spiritual requirements. There is need everywhere for increased attention to the quality of the teachers, the suitability of the accommodation, and the variety and fitness of the literature provided, and it is in such directions as these that we must look for a substantial improvement throughout the whole field of Sunday School work.

We need to lay to heart the solemn words of Mr. Ruskin with regard to the period of youth, — words which apply with tenfold force to youth in the mission field,—"There is not an hour of it but is trembling with destinies,—not a moment of which, once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron. Take your vase of Venice glass out of the furnace, and strew chaff over it in its transparent heat, and recover *that* to its clearness and rubied glory when the north wind has blown upon it; but do not think to strew chaff over the child fresh from God's presence, and to bring the heavenly colours back to him—at least in this world" (*Modern Painters*, vol. iv. p. 411).

CONFIRMATION OR ADMISSION TO COMMUNION

We now come to the point towards which the influences of the home and the Sunday School should lead the young people of the Church—their public confession of their own faith and purpose to serve Christ, and their admission by the Church to the grace and privileges of Holy Communion. The Church in the mission field grows by winning to itself men and women who have grown old in pagan faiths, and we rejoice that the grace of God is as freely given "unto this last" as to those who come to Him early. We can never accept the unspiritual thought of those who say that in the mission field "the only hope is in winning the children." But we gladly recognise what a precious element in the membership of the Church is found in boys and girls who grow up in Christian homes, sheltered from the pollutions of pagan life, and devote lives still unspoiled to the service of Christ. Here, too, there are dangers, as in every department of spiritual things. Older converts, with all their faults, have in most cases taken a great decision and made a great renunciation. They have often come through testing fires of obloquy, and sometimes of persecution. These experiences give some assurance of the sincerity of their faith. It is possible for young people in Christian homes

to follow heedlessly in the footsteps of their parents, and make a profession, not consciously insincere, and yet devoid of spiritual reality. Against this the Church must be on her guard. Yet she must meet her young people, not with suspicion but with a welcome, and offer them the warning, guidance, and encouragement which, by God's blessing, may give stability and reality to the fresh and unspoiled life which they offer for His service.

Some of our correspondents of the Baptist communion call our special attention to the danger indicated above, of young people being accepted, mainly on account of the Church membership of their parents, rather than of evidence of their own faith, for admission, according to Baptist usage, to Baptism and Holy Communion. The means employed to avoid this danger are stated by one Baptist correspondent thus: "By means of Christian schools and the various services of the Church, it is hoped to lead the sons and daughters of Christian parents to an intelligent faith in Christ." Another reports the co-operation of parents thus: "Christian parents are usually very anxious that their children should become Church members. Home influences, boarding schools, Sunday Schools, preaching, religious text-books, serve to keep the matter of personal religion before all our young people."

Among the other communions, all practising infant baptism, the only distinction that need here be drawn is that between those who do, and those who do not require confirmation as a necessary step for admission to Holy Communion. We may add that the statements made to us suggest that, even where confirmation is not practised as a definite Church ordinance under that name, yet the necessity is everywhere acknowledged for like care in the instruction and examination of young people at this critical and solemn step in their spiritual life. As regards instruction and preparation for a personal profession, the "Young Communicants' Class" of Presbyterian and other communions is meant to meet the same need as the "con-

firmation class." We venture to urge that the Church in the mission field should everywhere give the most earnest and painstaking care to these responsible duties.

We give first a brief review of the practice reported to us from the missions of the Anglican, the Lutheran and Reformed, and the Moravian communions, all of which practise confirmation and attach great importance to it.

In the missions of the Anglican Communion, preparation for confirmation is carried on with great regularity. In the more advanced mission fields, the classes, preparatory to confirmation, are taken by the pastors and catechists. In the countries where the work is at an earlier stage, the missionaries must necessarily prepare the candidates. The duration of these classes necessarily varies considerably. In one report from India the time is stated to be about three months. In Uganda six months' special instruction is received.

In the Lutheran missions great thoroughness marks the preparation of their candidates in so far as knowledge of Christian doctrine is concerned. Confirmation classes commence, in some cases, when the children are over 10 years of age, but from 14 to 16 is more common. The following quotation will serve to show the lines of the instruction given: "The Lutheran Church makes it its most particular duty to teach for a fairly long period all the fundamental and saving truths of Christianity according to Luther's smaller catechism. No one is admitted to Holy Communion who has not fairly undergone this course."

In a reply received concerning the work of the Moravian missions, attention is called to the fact that applications for admission to the class in preparation for confirmation must be entirely voluntary, and that no pressure is brought to bear upon any one to become a candidate. The instruction class receives some months' careful teaching at the hands of the missionary.

Amongst the missions which practise infant baptism but do not require confirmation, we note first the practice of the Methodists. In this body, baptized children are

regarded as probationers, and in this way the Church acknowledges her responsibility towards them. When they are old enough to understand, their instruction commences. The pastors are expected to watch over them, carefully instructing them in Biblical knowledge and the catechism. In some cases special classes are organised, in others the children receive the same instruction and pass the same examination as that provided for adult candidates. When the children are receiving their education in mission boarding schools, they are specially instructed there. With regard to the actual point of admission to Communion, no very specific information has been afforded; but it must be the result of a voluntary application on the part of the young person seeking to enter into Church fellowship.

The Presbyterian missions, while not neglecting instruction, regard admission to Communion as a public confession of discipleship. We are informed that "the duty is urged from the pulpit"; "they (baptized children) are reminded of the promises made on their behalf by their parents, and asked to take their stand publicly on Christ's side." Again, "In addressing the children, those of them who have been baptized are reminded of the fact, and of the obligations they lie under on that account." On the side of instruction, classes for intending communicants are held from time to time in preparation for Holy Communion. In some cases the children of Christian parents pass through the hearers' and catechumens' classes along with other enquirers and candidates.

We call attention to a helpful custom which has been adopted by one of the Synods of the Presbyterian Church in China, and has already given promise of good results. "Every year the names of all children baptized fifteen years before, who are still in life and have not been received to Communion, are copied out of the general roll and printed, grouped under the congregation to which they now belong. These lists are sent to ministers, elders, preachers, teachers, and missionaries, with the

request that during the current year those named shall be specially reminded individually of their baptism and its significance, dealt with as to their spiritual condition, and encouraged to seek to be received to Communion" (Centenary Conference, Shanghai, 1907, *Records*, p. 20).

In the Congregational missions, which have not a close-knit uniformity of Church order, we do not find any distinctive or fixed system for the preparation of those baptized in infancy for admission to Holy Communion, yet this important duty is by no means neglected. The influence of Christian parents is called into play and relied on, with good results. Young people who have received their education in Christian schools pass on from these to the enquirers' class. Pastors and others keep the young people of the congregations under their observation, and when they recognise signs of spiritual awakening, they encourage them to present themselves as candidates for admission to Communion. Some correspondents report special classes in which Bible teaching and personal instruction is given with the distinct purpose of preparation for Communion.

YOUNG PEOPLE'S SOCIETIES

We cordially recognise, as agencies which contribute largely to the edification of the Christian community, the various young people's societies, such as the Young Men's Christian Association, the Young Women's Christian Association, The Christian Endeavour Movement, the Epworth League, Bands of Hope and other societies, some of which are merely local, while others form parts of a world-wide organisation. There is a widespread and wholesome opinion amongst missionaries that the fewer western ideas and forms of organisation we can impose upon the young Church in the mission field the better; and for this reason some even of those excellent societies which we have named are looked upon by missionaries with some hesitation. On the other hand, they have so conspicuously approved them-

selves by real usefulness in many places, that they have also many enthusiastic advocates, and these are usually found among those who have had the largest experience of their working. While we heartily commend the work of such societies, we venture to suggest that the fear of any evil results arising in connection with them will be greatly lessened by careful attention to a few necessary cautions. The larger and more efficient of these organisations in particular have to bear in mind certain effects which they are sometimes liable to produce locally, especially in the smaller missions. We must always regard the local Church and its pastorate as chiefly responsible for the spiritual care and guidance both of old and young. The wise leaders of these societies always make it their aim to work through and in harmony with the pastorate and the congregation with which the young people are connected. Where this is overlooked, their work, however well intended, may sometimes weaken the pastorate, and tend to detach young people from the congregational life in which they ought to find a congenial home. Similarly in regard to schools and colleges, it should be recognised that the heads of these institutions are primarily responsible for the care of their pupils and students, and societies which seek to stimulate and guide the Christian life of these young people, must be careful to do it in such ways that discipline shall not be allowed to suffer.

It is also necessary to note a danger which arises from the multiplication of these societies. Where two of them are established in one congregation, care must be taken to avoid creating a rivalry, or separation of interests between the two societies, or between either of them and the local congregation.

In regard to some of these societies, special care must be taken in view of local customs and requirements. It is perhaps too readily assumed in some cases that joint meetings of young men and young women can be held in the mission field, as they may be in western countries. Missionaries who are in close touch with native life, and charged with

the care of local congregations, are sensitively aware of the vast difference between the social conditions of the East and of the West. Christian workers who give their time mainly to organisation of societies on the larger scale are, by the nature of this work, prevented from having this close and intimate contact with the life and feeling of local communities, and are sometimes in danger of resenting restrictions placed upon their work, which appear absolutely essential to those who have a more intimate familiarity with local conditions. Considerations of this kind are specially important at the present time of transition in many parts of the Oriental world. In China, for example, there is a throwing off of old restrictions, and a tendency to imitate the freedom of the West. But where the moral atmosphere and conditions have not yet been transformed by the working of the Christian spirit, such freedom is in many cases dangerous in itself, and apt to prejudice the non-Christian mind against Christianity.

We would suggest that, in all cases, those responsible for the work of young people's societies should be careful to act in close connection with local missionaries, heads of schools and colleges, and local Church authorities, and that these, in turn, should be prepared to welcome the important help, which, under right conditions, these societies are able to give, in the work of edifying the young people of the Church, and training them for Christian service.

CHAPTER V

TRAINING AND EMPLOYMENT OF WORKERS

(*A*) GENERAL TRAINING

In the remit to this Commission, the Church in the mission field is closely associated with "its workers," and it is a true instinct that has so prominently drawn attention to the dependence of the Church upon those within its borders who "work" for its advancement.

It is needless to say that the workers of the Church in the mission field should be as numerous as its members. The Church is a spiritual body depending on a vast variety of ministrations, and the most vital of these do not depend mainly on pecuniary, social, or intellectual resources, but upon some one or other of the manifold forms of spiritual gifts. From this point of view, the matters treated of in the present chapter might be looked on as identical with the subject of Chapter IV., "Edification of Christian Community, Adult and Juvenile." Wherever such edification amongst old or young is being carried on, there workers are being prepared to face the tasks which everywhere await the Christian Church. We desire, therefore, to emphasise the thought, which ought to be deep-seated in all Christian minds, that the "workers" of the Church are not a professional class or section. They may be pastors and teachers, catechists, evangelists, or Bible-women, but many of them occupy no official position, and their names are not found on any pay-sheet. Some of the finest work of the Church is done in silence, upon sick beds, and by lonely persons who never appear

to the public eye, and the results of whose work, though welcomed by the Church, will never be connected with their names. Such work, however precious, cannot be tabulated and reviewed, and we confine ourselves to those for whose work the Church assumes some definite responsibility, and for whom it is bound to provide some form both of preparation and of oversight.

We find therefore, under this head of our subject, that the training of workers includes many stages and forms of training, beginning so far back as the catechumen's class, and the Sunday schools, many of which have adult as well as juvenile pupils, and in its higher stages it leads up to normal school training of teachers, and the theological training of pastors. In no stage can precise lines of distinction be drawn, and those received into a class for an elementary form of training often so approve themselves that they pass on to higher stages, and some workers of the widest usefulness have been gained in this way.

In the training of workers, some of the most efficient work seems to have been done on behalf of the women of the Church. Many of these have been received into a class designed, in the first instance, for their own advancement in Christian knowledge, and after being thus tested as to their capacity for receiving instruction, are advanced to more complete and prolonged courses of training. The earlier stages might be described as Sunday school and Bible-class instruction, and this is often given on brief visits paid by lady missionaries to country stations, as well as during longer periods at mission centres. In such classes there are always some, who, while receiving benefit for themselves, do not show sufficient intelligence or aptitude to justify their being more fully trained, or specially set apart for Church work. Members of such classes are often widows, or others who are sufficiently free from home ties to make it possible for them, when found to be otherwise qualified, to give their whole time to the service of the Church. Sometimes they receive the course of instruction by attending classes held at country stations, while still resident in their own homes;

sometimes they are received for a short period of residence at chapels and schools near their homes ; while sometimes they are gathered to a mission centre, and reside for several weeks, sometimes for some months, in a special training school. Such methods permit a good deal of elasticity and adaptation to the varying stations of those concerned. All such pupils receive more or less benefit for their own Christian life, and are thereby enabled to exercise a stronger influence amongst their own friends and neighbours. Some of those who specially approve themselves are provided, under various arrangements, with longer courses of more advanced instruction, with a view to their becoming teachers in elementary schools, Bible-women or visitors, matrons and assistants in boarding schools or in hospitals, and evangelists.

It is more difficult to apply such a system to the training of men, who are usually bound by the claims of their industrial life. Agriculturists, fishermen, and shop-keepers seldom have it in their power to give their time even for a few weeks to receive instruction in such ways, but amongst them, too, some work of the kind is done in summer schools or winter classes, as the case may be. Agriculturists usually have some season during the year when field work is at a standstill, and when they can give their minds for a short time to class work. Whether summer, winter, or other seasons may be best for this purpose depends, of course, upon local climate and conditions, but where such classes can be secured the methods of instruction do not differ greatly from those adopted in the classes for women. Among the men, too, some are found who give such promise of growing intelligence and character that they are advanced to courses designed to fit them for employment as evangelists, colporteurs, and catechists, or in other posts in connection with the hospitals, colleges, and schools.

One of the principal hindrances to the efficiency of work of this kind arises from the fact that those under instruction have not usually had the advantage of a good elementary education. The teaching given must therefore

often begin at the lowest stage of teaching to read and write. On the other hand, the very fact that the teaching must often be somewhat informal gives all the more free scope for the influence of personal character and the imparting of spiritual impulse.

The important place occupied by the somewhat informal work at which we have now glanced in all parts of the mission field may be judged from a brief summary of the information supplied to us in answer to our enquiries. It covers indeed a wide range, and helps us to realise the ideal, never to be forgotten, that all members of the Church should, in some way, be "workers." "Would God that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" But we confine this review to those who are specially set apart to the service of the Church, beginning with those of more limited gifts. It will be seen that these gifts range upwards to a level nearly reaching the higher qualifications for the pastoral office, and the dividing line is not easily drawn. But the more distinctive theological training for preachers and for the pastorate will be treated in a separate sub-section.

ILLUSTRATIONS FROM THE MISSION FIELDS

Japan

In Japan there is a highly organised system in connection with the Nippon Sei Kokwai, by which Japanese women workers are trained for two or three years, and then receive the Bishop's licence, as the men catechists do, only "for work among women and children." These women workers are specially recognised in the Canons and Constitutions of the Church.

Korea

In Korea there are Bible and training classes for both men and women under the supervision of missionaries. These are held mostly for short terms of twenty days

or so. Some missions have a weekly class for Sunday-school teachers; in others, missionaries give instruction at intervals.

China

In Manchuria evangelists have a curriculum extending from four to six years; the subjects of study include Old and New Testament Doctrine, and Elementary Science. There is an annual examination in these subjects, preceded by a month's lectures delivered in various centres by one of the missionaries. During the rest of the year the evangelists study at home. Bible-women have a regular course of instruction from lady missionaries, those from the country coming into the city for several weeks at a time. Medical assistants have Christian instruction in the hospitals, and conduct the services for in-patients in rotation. Most of the Sunday-school teachers are elders or students, some of them study the next Sunday's lesson with the missionary beforehand.

In China proper nearly all the missions give some training to catechists and evangelists. In most cases they receive instruction at Bible-study classes, training classes or Bible schools, which meet in a central station annually, sometimes oftener, for periods ranging from one to three months. In isolated stations training is given by the resident missionary. The London Missionary Society have a training school at Tsangchow, at which a three years' course is given, embracing geography, history, arithmetic, Church history, Bible study, homiletics, and some further teaching in the Chinese classics. Students must have a sufficient knowledge of their own language to understand the text-books, and to write the answers when examined. The Church of Scotland Mission has a training institute at Ichang. Twice a year for one month, the catechists, colporteurs, and evangelists receive instruction in Old and New Testament history and exegesis, Christian doctrine, Church history, elementary science, and geography.

Exercises are given out daily to be prepared for the next day, and weekly examinations on the work done are held. A course of reading is prescribed, and exercises set to occupy the months the men are at their stations. The China Inland Mission has established Bible schools at Chengtu and three other centres for training evangelists. The qualifications required are an aptitude for evangelistic work, and the ability to read and write. Hitherto no entrance examination has been held, but in the future it is intended that candidates must pass a simple examination in the four Gospels. The men are drawn from all classes—scholars, farmers, artisans, and merchants. The course of study covers two years of two terms each, and comprises Scripture, Church history, universal history, geography, astronomy, music, and homiletics. The whole Bible is expounded according to a specially prepared course, and about 1200 verses of Scripture are memorised. All teaching is done in Chinese. Practical work is combined with study, two hours daily being devoted to evangelistic work, a fortnightly trip into the country combines exercise with preaching. The Central China Conference of the Christian and Missionary Alliance has provided a training institute, which is designed to furnish instruction to students and intending workers. Many of the latter are men converted in adult life, who have not been able to avail themselves of the preparatory course of training in the Mission, but who have given evidence, by sound conversion and consistent Christian life with a desire and aptitude for Christian service, of a call to evangelistic work. The course extends over one or two years. The American Board of Missions has a "complete school system" in the province of Chih-li, but for workers who have not taken the regular course there are "occasional station classes." The American Presbyterian Mission in Canton gives training to catechists at the Fati Theological College. The Wesleyan Methodist Mission holds weekly classes in Canton for training workers.

All missions bestow much attention on the training of Bible-women. In many of the large centres training schools have been established, at many of which the women are boarded. The American Board have provided one at Peking, where women from other missions are received; the American Presbyterians have established the "True Light" Seminary at Canton, and the English Presbyterians have such schools in Swatow and Formosa, and share another with the American Reformed Mission in Amoy. In other missions the Bible-women come for instruction for one or two months annually. Where training schools are not yet provided, instruction is given by the lady missionaries at their respective stations.

There is apparently no special provision for training medical assistants as evangelists, but some missions are considering what steps should be taken to supply this need. One mission contemplates a "short cut" theological course. At present they rely on personal contact with, and instruction from, medical missionaries. In several missions, preparation classes for Sunday-school teachers are held every week; in others, only occasional meetings are held.

India

In India considerable attention is devoted to the training of catechists and evangelists. Many of the missions have training institutions and schools, at which systematic instruction is given, the course extending over varying periods. At Palamcottah there is a catechists' training class, in which the students have a two years' course. There is no regular training for evangelists, but the younger men are sent out with an itinerating band of trained men under a missionary, and thus receive practical training. In the Marathi Mission of the United Free Church, boys who wish to be mission workers are sent for two or three years to a normal school to be trained as teachers. Selected lads go from it for three years to a catechists' training school, which meets for three months yearly. The Welsh Mission in the Khasi States begins

the work of training in the elementary schools, thence the future workers pass through the upper primary, middle English, and normal or training schools. In Travancore the brightest boys are taken from the elementary village schools to the head station, where they undergo three or four years' training; the best are sent to the London Mission Seminary at Nagercoil, which has been very successful in training workers. The same Society has a vernacular training institution at Gooty, where lads from the Telugu district are prepared for the duties of catechists. Boys of thirteen or fourteen (who have finished the third standard), of good character, are selected by competitive examination, and remain three or four years. The Evangelical Lutheran Mission, Leipzig, maintains a seminary where young men who possess a certificate for having passed a lower course examination, are admitted and undergo a three years' course in religious study and training. The Evangelical and National Missionary Society, Stockholm, has a training school in two sections, one for catechists, the other for teachers. The Serampore Baptist College has also two sections, in one of which a course of from three to five years is arranged for men preparing to be evangelists. Other missions give similar training in their various districts. Many missions hold occasional series of meetings. All agents of the Madura Mission are gathered for monthly meetings and annual conferences for the deepening of spiritual life, training in Bible study, and instruction in various subjects. The American Baptist Telugu Mission holds "summer schools" which meet in central stations for two or three weeks, at which regular courses of study are given; they are well attended and have been found very useful. In Santalia, during the rainy season, a class meets daily at one of the stations, attended by the preachers and the hospital staff; and another meeting is held monthly, attended by all the workers. In Simla, a "summer school" in harvest time is well attended in some stations. Weekly Bible-classes are held for the instruction of mission agents; the necessity for training

is universally acknowledged. As one missionary puts it, "training all agents in devotional Bible study is the greatest need and the most effective method."

The training of Bible-women and women teachers is much on the same lines as that for men, except that they do not receive theological instruction. There are training homes and boarding schools; training classes and monthly meetings; summer schools and occasional gatherings. In the Bilaspur Mission men and women are trained together in one institution, but unmarried women are not admitted, as the classes are mixed. In Travancore the brightest girls in the elementary village schools are brought to the head station, where they have five or six years' training in the boarding school. Courses of study are sometimes prescribed to be carried on whilst engaged in work, and examinations are conducted at the annual conference.

Not much has been done to train medical assistants for evangelistic work. In one of the London Mission stations, in the Madras Presidency, in a school for the training of medical assistants, they receive instruction in Biblical subjects and Christian evidences. In one of the United Free Church stations in Santalia, a training class is held annually, which the hospital staff attend.

For the equipping of Sunday-school teachers many missionaries hold weekly preparation classes, when the lesson for the following Sunday is studied. In the Church Missionary Society's Mission, Rajpur, the teachers meet periodically for three or four days at the teachers' conference, when lectures are given as to how to conduct Sunday-school work with success. In another district there is a teachers' training school. In a mission in the Punjab, the older scholars are set to teaching junior classes under supervision.

In Burma a man found with promising gifts is sent touring with a tried worker to gain experience. If well reported on, he is sent to one of the seminaries, of which there are two, one for Karens, and one for Burmans and others. Bible-classes are held by missionaries, mostly during the rains, because in the dry season men are touring.

They receive practical training in house to house visitation and in preaching. There are also two seminaries for training Bible-women, to which those who are gifted and approved are sent for four years' training. Medical assistants attend the Bible-classes and conduct the services in its dispensary. In the seminaries training is also given to Sunday-school teachers.

Africa

East Africa. Uganda: Catechists and evangelists undergo training in a district centre, of which there are five. At Mengo there is an organised course of training. Women, tested locally, receive training for one year. Mombasa: Men receive instruction in the divinity school; women from European teachers; Sunday-school teachers in Bible-classes. Livingstonia: Besides the course noted in the *Prospectus* there is at each station a Friday class for helping voluntary evangelists in preparing addresses for Sunday, which is found most helpful. There is also a weekly class for Sunday-school teachers.

West Africa. Lagos: There is a class for training evangelists, the course is for two years and the men engage in itinerating and evangelising. Calabar: There are annual and other classes at the stations. Gold Coast: All Christian workers are prepared by attending one of the two seminaries, the training in which lasts three years. Congo: Every quarter a training class lasting for a week is attended by the evangelists; in another district the evangelists receive training one month out of every four, and unpaid workers one month yearly. A teachers' weekly preparation class is held, and only those who attend it are allowed to teach on the following Sunday.

South Africa: From the replies received, very little systematic training for catechists, evangelists, Bible-women, or Sunday-school teachers seems to have been attempted. The answers from several missions may be summed up in the words, "No provision for training workers has yet been made." The Continental Societies appear to have taken the initiative in this direction. The Paris

Mission in Barotsiland has two training schools, a normal school for teachers, and a Bible school for catechists. To obtain admission to the latter, candidates must pass well in the second year's course of the former. The Swedish Mission gives instruction to evangelists and voluntary workers in their respective stations, where they meet once a week and take part in a Bible-class. A college has been recently erected to train teachers, preachers, and pastors. The Hermannsburg Mission has a seminary for training teachers in the Transvaal: from among these, suitable men are selected as catechists and evangelists, for whom schools are provided. Bible-women are taught by the lady missionaries. The Berlin Mission has a secondary school near Pretoria, under an English director. Every Saturday an exposition of the next day's lesson is given to Sunday-school teachers. In Natal, young evangelists receive instruction in Bible knowledge, and elementary points in Church history and dogmatics. The United Free Church Mission in Natal is about to open a Bible school for evangelists and a college for preachers at Impolweni. The Transkei Presbytery has instituted an evangelists' training scheme for the fuller instruction of men who are already evangelists, but the attendance is optional. The South African General Mission has a training home for evangelists in Natal. In Madagascar the Norwegian Missionary Society has a weekly class for the instruction of catechists, who are also Sunday-school teachers.

Islands

Philippine Islands:—The Presbyterian Mission has established Bible institutes or provincial classes for the training of Church officers, elders, and evangelists, also for Bible-women. Girls are trained as Sunday-school teachers in the Ellingwood Bible School. The Baptist Mission has a school for Bible-women; evangelists gain experience under the direction of a missionary. The Methodist Episcopal Mission has a school for training Bible-women in Borneo; the missionaries train their own

evangelists. Tahiti: The Paris Mission has a Bible-class for "the brethren who wish to fit themselves to perform the work entrusted to them." It has also a preparation class for teachers in the Sunday-school.

The reports thus summarised give us an encouraging impression of varied and inventive activity, and of a desire to recognise and utilise every gift, however humble—to "gather up the fragments that nothing be lost." Faithful perseverance in such training, even of the lesser gifts, will do much to increase the spiritual fruitfulness of the life of the Church.

(*B*) THEOLOGICAL TRAINING

We come now to the important subject of theological training for the preachers and clergy of the Church in the mission field.

INADEQUACY OF PRESENT ARRANGEMENTS

In reading over the replies under this head from all parts of the mission field, we are strongly impressed with the intimate relation that subsists between the prosperity and vigour of the Church, and the provision which is made for training leaders in theology and in practical work. Perhaps we may venture to say that in no department of mission work are the efforts at present made more inadequate to the necessities of the case than in that of theological training. It is startling to read of missions long established in extensive mission fields, which have not made any substantial arrangements for the training of preachers and clergy. It further appears evident that where efficient work of this kind has been lacking, the local Church has correspondingly failed to grow in intelligence and Christian fruitfulness. A weak and unaggressive Church is both a cause and a result of an inefficient ministry.

Of course, on the other hand, there are many places on the mission field where there are excellent theological colleges, or other efficient arrangements for training preachers and clergy, but in most cases, even where it is

evident that great attention is paid to this vital necessity, we find complaints made, that on account of the fewness of the missionaries, and they being heavily burdened with other work, it is seldom possible to set men apart and give them freedom to devote themselves entirely to theological education. Often one man is designated for this purpose, assisted more or less regularly by some of his colleagues, but he, too, is very often hampered by other responsibilities, and the college training suffers in consequence. It is gratifying to note that increased attention is evidently being given to this vital matter in most mission fields. There are many instances where the need of such work is being so strongly felt, perhaps after long periods of neglect, that new colleges of this class are being founded, and temporary and provisional arrangements for training are giving place to more efficient methods.

Here, too, it is gratifying to notice the drawing together of the missions of different communions, and to note that efficiency in theological education is, in not a few cases, being secured by the various missions in one centre combining to form one strong theological college, which shall take the place of the more scattered and desultory arrangements formerly in force. We suggest that the attention of all missions should be strongly drawn to this point. The local churches cannot be strongly built up unless they are supplied from year to year with a thoroughly trained ministry, and the co-operation of different missions for this end is more easily arranged than in some other departments of work, and gives at the same time promise of results, sure to be of the greatest advantage to all concerned.

It is interesting to notice also that the younger men of the mission Church in the mission field are themselves, in many cases, eagerly desirous of opportunities of receiving fuller equipment for their work. The general spread of intelligence among the communities around them, and the growing demands made even by non-Christian communities for leadership and guidance, are

making them feel that nothing short of the most thorough equipment will fit them for the growing responsibilities that rest upon them.

SUPPLY OF STUDENTS

On one point there is a very general agreement in the replies which we have received. With few exceptions our correspondents report that the supply of men of the right type as theological students is not at all adequate to the demands of the work. A few correspondents, on the other hand, say that the supply is fairly adequate, but this estimate seems to be the result of an acceptance both of an inferior standard of qualification, and of a minimum numerical supply.

It is evident that in all parts of the world the advance of civilisation and the increasing complexity of life creates a difficulty in securing a sufficient supply of qualified students. The minds of inexperienced young men in the mission Churches are naturally somewhat distracted by their sudden introduction to wide ranges of knowledge and interest, which are entirely new to them. At the same time they are attracted by many opportunities of turning their knowledge to account in commerce or in Government employment, and these callings almost invariably offer a much higher rate of payment than that which is offered either by foreign missions or by those native Churches which support their own workers. It is quite evident that there is very generally a creditable amount of loyalty to the Church and its work, and inadequate as the supply of qualified students is, it would be much more inadequate but for the fact that many of them are willing to make pecuniary sacrifices for the sake of devoting their lives to the service of the Church, rather than engaging in more lucrative employments. But this matter will be more fully dealt with in the next section of our Report (see p. 201).

This important and very difficult problem is illustrated by one of our correspondents, who reports that at his own station, an important city in North India,

no provision is made by his Mission for higher theological training, adding, however, that there is a theological school "of a humble grade" in another city. He goes on to say—"This institution prepares men to be catechists, who ultimately become pastors and preachers. Very few, if any, university graduates go to this school for a theological training. Some under-graduates, scarcely half a dozen, I think, have been through it within the last twenty years. At present the preliminary qualification required is of a low order. . . . Men of higher qualification . . . are not forthcoming, because there is no need of them. Men of the catechist type are always available." Again, "In the —— Mission there is only one native gentleman of superior standing ordained." "The ordained clergy of the higher type hardly exist." "The present scale of salaries is inadequate for men of this standing." "Upon the whole the scale of pay is low and men have to struggle a good deal to live. The worst feature of this is absolute dependence on missions to the second and third generation."

This is a significant statement, which applies not only to our correspondent's own field, but represents a general experience both at home and abroad, and the remedy is not easily found. The difficulty is characteristic of our time, with its wider outlook and great variety of keen intellectual activity. These features are specially notable in Japan, China, and India, but similar effects must be produced wherever the new leaven of Christian teaching begins to work. The minds of the younger Christian men are naturally attracted by the wide fields of new knowledge which are thrown open to them. The study of this, attractive in itself, is further stimulated by the fact that it offers many new spheres of attractive and lucrative employment. When at the same time the Christian Church is only in its elementary stages, and its membership perhaps confined to the humbler and more illiterate classes, such men find it hard to conceive that in the service of the Church they will find a

worthy sphere for their powers. It is no wonder that they feel drawn to throw themselves rather into the wider movements, intellectual and political, which are stirring the minds of the communities to which they belong. Even the passion of patriotism itself tends to the same result. It is not easy for young men, however sincere and earnest in their Christian spirit, to withdraw their attention from the dazzling opportunities that seem to lie within their reach, and confine themselves to working within humbler limits for a far-off spiritual result.

Even the reward of an adequate maintenance for themselves and their families is often beyond the means of the younger Churches, and cannot, without danger, be adequately supplied by the missions which have planted them. It says much for the Christian loyalty of large numbers of the young men of mission Churches that they have been able to deny themselves for the sake of Christian service, and give themselves ungrudgingly to the work of the Church.

But it is a pressing duty for all missions and mission Churches to use every effort of a worthy kind to lessen this difficulty. The question of an adequate remuneration for workers of all grades in Church work we shall deal with in another section, but something also may be done in planning and carrying out the preparatory and theological courses which are offered to young men.

Sometimes the suspicion has been allowed to grow in their minds that the mission is endeavouring to retain its hold upon them by providing only an inferior education, and so keeping them unfit to take their place in secular callings.[1]

Christian education on the mission field sometimes also gives the impression that it has been too narrowly designed, as if to keep from its pupils all knowledge of the forces of unbelief and of the science and philosophy which unbelief is so fond of claiming as its own.

[1] See Right Rev. Bishop Roots, *Chinese Recorder*, 1910, p. 22.

To meet these suspicions and impressions, and avert the disquieting effect which they must have on eager and enquiring minds, it is absolutely necessary that the education which the Church offers to candidates for its service, both in the preparatory and the theological departments, should be as thorough and complete as it is possible to make it.

Missionaries, and especially the heads of theological schools, should make it clear that they are in the fullest sympathy with the patriotic aspirations of the races amongst whom they labour, and especially with all movements of sound, intellectual, and moral reform in which this patriotism finds expression. They should make it plain also that they are holding nothing back, whether in the higher regions of secular knowledge, or in those of theological discussion, and that they make it the aim of their lives to introduce those under their care to the whole breadth of scientific, philosophical, and theological knowledge. It may then be hoped that a generous spirit will be kindled in the hearts of the best of the young men growing up within the circle of the mission Church. They will feel that within it there is ample scope for all their energies, and that in the highest region of things they have nothing to gain by turning aside to secular pursuits.

It ought not to be felt in any mission Church, or in any sphere of the Church's action, that there is no demand for men of the highest qualifications, and that all the service it requires can be adequately discharged by men of the humblest attainments. A Christian idealism should be cherished both amongst teachers and students, which will create an irresistible attraction towards the service of the Church, and command the devotion of the keenest and best minds.

STAFFING OF THEOLOGICAL COLLEGES

But such ideals can only be made efficient by maintaining an adequate staff at every principal centre where theological education is undertaken.

We strongly recommend that all missions, in estimating the working staff required at principal centres, should see that it is kept up to a strength which will permit of at least two men being set apart for the special work of theological education. Such work makes heavy demands upon time and strength, and the time required is very much more than that which is spent in the classroom. Men who are burdened with all the variety of detail which is unavoidable in the working of any considerable mission centre, can never command the concentration of mind which is necessary to make their college work thoroughly effective.

We recognise at the same time that there is another side to this question. It is also important that men who are training the future preachers and clergy of a mission Church, should themselves be personally familiar with the work of the Church, and in touch with its membership all over its field. These conditions are better fulfilled by men who are themselves giving some time and attention to pastoral work than by men who are entirely restricted to their college routine, and thus cut off from close contact with membership and requirements of the Church at large. It is difficult to suggest how these conflicting claims may be reconciled, but probably all theological teachers in mission colleges should continue to take at least an occasional share in other departments of mission work.

Attempts have sometimes been made to meet the case by a division of the work between two or three colleagues, each of whom gives one month to college work and one or two to pastoral work, the work in the college itself thus changing hands from month to month, but this plan cannot be regarded as ideal. Whatever solution be adopted, the conclusion is evident that the staff at every important centre must be so planned as to provide adequately for the demands of both departments, while, at the same time, close personal contact is maintained between them.

THEOLOGICAL COURSES

We have brought before us a good many samples of the theological courses which are followed in colleges of various grades in the mission field. Without discussing the subjects taught in these courses, a few words may be said on the main object to be kept in view in theological teaching on the mission field. The primary end is to provide a sufficient number of catechists or preachers, sincere and spiritual men, with a sufficient knowledge of the elements of Christian truth to fit them for guiding enquirers and Christian people in the earlier stages of their Christian life. But very soon the need will be felt for a competent knowledge of Church organisation and its working, such as will fit these men, not only for ministering to individuals, but also for shaping and guiding the life of the Church as a whole. A still further stage is reached, and still larger demands are made upon the preachers, when the Church reaches such dimensions that it becomes a more or less influential element in the public life of the general community around it. In this case its leaders become men of influence in outside society, and are called upon to guide and adjust the relations between Christian people and the society in the midst of which they live. These adjustments are often perplexing and delicate, requiring on the one hand a keen and spiritual conception of Christian truth and duty, and on the other hand a sympathetic comprehension of the circumstances and requirements of local social life.

The requirements thus slightly indicated in these three stages range all the way from the simplest and most elementary Christian evangelisation, up to the most complex and difficult problems of Christian sociology. It is for the missionaries in each mission field to determine for themselves what are the most urgent local requirements for the time being, and to adapt their theological training accordingly. But there is one danger both for the teacher and taught which is to be met with in every part of this wide range. The danger is that the teacher

may seek at each stage to introduce from without, in an external and mechanical way, systems of truth, knowledge, and practice, which are the results of western experience, but do not vitally appeal to the mind or even to the Christian consciousness of the local Church.

In another part of our enquiry we have put the question whether there are any indications of original and formative native thought in theology, and the replies are, with noticeable unanimity, in the negative. But surely the production of such thought should be one of the principal aims of any really living system of theological teaching.

Without venturing to criticise as a whole the theological training given in the various missions, we may venture to suggest to missionaries as a question to be considered, whether this lack of originality and spontaneousness in Christian thought may not be due to some of the characteristics of theological teaching as usually given. Perhaps inevitably, the text-books used are very frequently translations or adaptations of western books, whose whole sphere and spirit are necessarily widely remote alike from the mind and from the needs of the peoples we are seeking to train. Their western teachers appear to them to be the official custodians of a religion in which truth has already been fully gathered and systematised in theological forms, so that theology itself, instead of wearing its true aspect of a search for the many-sided truth which is vital to spiritual life, appears rather as a *hortus siccus* which has exhausted, and contains, in improved and final form, all that is to be found in the Bible.

It is clear that if we are to elicit Christian originality, and implant a living form of Christian knowledge, little emphasis should be laid upon western types of thought, and the main stress should be laid on teaching the Bible itself largely and freshly.

With the danger for the teacher which has been indicated above, are allied two others for the taught. There are those of a more humble and submissive type of mind, who, in their desire to commend themselves to their teachers, will give their main attention to acquiring the

forms of thought, and even peculiarities of expression adopted by their teachers, so that they will not venture to reproduce any forms of Christian ideas fresh from their own minds. Even when these have really laid hold of them, they will feel that safety for them lies in confining themselves to ideas and expressions which have received the stamp of their teacher's approval.

Alongside of this will arise a contrary danger for a different type of mind. Those of a more eager and a bolder temperament, who sincerely love truth and rejoice in following it, will feel the danger of this passive and unfruitful method of submission to external forms of expression. They will feel that teachers who welcome such submission are doing an injustice to individual liberty, and a spirit of revolt is apt to be created.

We might offend by particularising, and it may be enough to say that every branch of the Church has standard books in the theological courses at home, which have played a large part in shaping the mind of generations of students, and which it is tempted to transplant into the new soil of the mission field, in the expectation that there they will yield fruit similar to that which they have so long produced at home. It is necessary to recognise that these expectations are not likely to be fulfilled. We advocate no new Gospel, and our chief concern is with the permanent and fundamental elements of theology. These are neither oriental nor occidental, but in order to build up the Church on these lasting foundations Christian theology must be written afresh for every fresh race to whom it comes, so that it may justify itself to all as the abiding wisdom that cometh from above, ever quick and powerful, and not be misrepresented as if it were no more than a precipitation from the antiquated text-books of the West.

PREPARATORY COURSES

Judging from the replies sent to us, there is a general agreement in requiring of candidates for theological study not only a primary school education, but also, in

most cases, a higher course which is variously described as "grammar school," "high school," "intermediate," "lower secondary," but from the variety of the terms used it is difficult to draw very precise conclusions as to the standard of attainment which they indicate. Sometimes it is determined by the requirements of Government standards of education, which the Church is bound to follow, along with the rest of the community.

But where the Church has a voice in the matter, it is obvious that in the interests of theological education two aims should be kept in view in the preparatory course. One is that subjects of useful knowledge which will necessarily be excluded from the course of theological education, should be carried as far as possible in the preparatory course. The other is that the earlier course should, as far as possible, be made truly preparatory, by laying, in a broad and scholarly manner, those foundations of scriptural and historical knowledge, as well as of vernacular literary culture, which will adequately support the specialised theological course of later years.

In practice a theological course is seldom planned on ideal lines. It is conditioned to a large extent by the quality of the candidates for admission and the preparatory courses which they have already taken. In its simpler forms it may be identical with the training already referred to under section A, and, in many cases, men who begin by taking the more elementary training have qualified themselves, by natural and spiritual capacity and hard work, for passing on to the higher standards. There is therefore no sharp line to be drawn between the general training referred to under section A, and the simpler forms of what we have called "theological education," under section B.

It seems to be generally recognised that simplified courses in theology must be given for men whose preparatory education has been defective. It continually happens on the mission field that men become Christians after reaching maturity, who have not had the advantage of Christian education in their youth. Many of these

have natural and spiritual gifts which amply qualify them for service, not only as colporteurs and catechists, but as evangelists and preachers, and there are cases not a few of such men ultimately filling places of honour amongst the clergy. From the nature of the case these simplified courses cannot be exactly defined, but must be adapted from time to time to the growing capacity of the men for whom they are provided, and they should be promoted, when their attainments justify it, to pass into the regular courses of higher theological education.

These courses themselves must vary largely according to the requirements of the different mission fields.

OTHER TESTS OF CHARACTER AND FITNESS

The preparatory courses taken before entrance to the theological college represent only one element of fitness. It is rightly held by all missions that individual character, and indications of a sincere desire to forward the spiritual work of the Church, must, as far as possible, be ascertained. Where there has been a preparatory course in the hands of the missionaries themselves, it is rightly stated by many of our correspondents that the observation of junior pupils during their preparatory years supplies the best guarantee of their Christian character and zeal. In many missions also they have had opportunities of approving themselves, either by temporary work in schools, or by giving occasional help in evangelistic work. In cases where such opportunities of observation are lacking, the evidence of fitness relied on consists chiefly of commendatory letters or certificates which are given, in some cases, by the local church to which the candidate belongs or by their pastors. These are supplemented by the personal knowledge of the missionaries acquired in the course of pastoral work, and in some cases the formal approval of a church body, such as a presbytery, council, or conference, is required. It is to be presumed that the final decision upon applications for admission rests with the governing body of the college. We should have

supposed that, in all cases, full standing in the membership of the Church would have been regarded as essential, and it is rather surprising to find in one case that the remark is made that " Church members are preferred," which seems to imply that, sometimes at least, men are received as theological students who are not yet members of the Church ; but this we presume is very seldom the case. In a few cases, we find it remarked that a satisfactory medical certificate is required of all candidates. In view of the cost of training given in theological colleges, and the amount of time and labour spent upon it, this is a precaution which should always be adopted, both in the interest of the college, and in the interest of the candidate himself.

Another precaution sometimes followed is that of regarding the student as on probation during his first term at college, with the declared understanding that if this experience fails to demonstrate his fitness for pursuing his course, he should not be permitted to enter upon a second term.

LANGUAGE EMPLOYED

With regard to the language employed the majority of our correspondents indicate that the larger part, if not the whole, of the instruction is given through the medium of the local vernacular. Even in countries such as India has long been, and as China now promises to become, it is essential that the leaders of the Native Church should not only retain the vernacular acquired in their childhood, but also that all the substance of their Christian knowledge and experience should have been passed through the same medium. Only in this way can they be qualified for addressing themselves acceptably to the great masses of their own people, whose only language is the vernacular. The only exceptions are a few of the smaller fields, such as the West Indies, where there is really no vernacular, and English is the only possible medium. In countries where, as in India, English occupies a substantial place in the ordinary educational courses, it may be both necessary

and advantageous to give it some place also in theological courses, but where this is done, it requires care and vigilance to prevent this use of English from raising a barrier between the mind of the student and the minds of those amongst whom his life work is afterwards to be done. Theological teachers are also apt to be tempted to make an undue use of English as a medium of instruction on account of the facility which this affords for the use of a great variety of existing English text-books. Wherever facility in the use of English is likely to prove a natural and useful acquisition, by all means let it be cultivated during the terms of theological education, but this must never be done to the detriment of the student's right use of his own vernacular, not only for the common purposes of daily life, but also for the expression of the whole range of the religious knowledge, the acquisition of which is the main purpose of his training. We find, in a few cases, Greek, and, in some cases, Latin, have been added in mission colleges, but in regard to these classical tongues with Hebrew, nearly all our correspondents report that they are not taught in the colleges upon the mission field.

PRACTICAL TRAINING

In the majority of cases theological students live in the college to which they belong, and their living expenses are met for the most part by the missions, with, in a few cases, some contribution from the local Church. In some cases also, married students live with their families outside of the college, either in houses provided by the mission or elsewhere. In one case at least, an interesting experiment has been reported to us of the endeavour to adapt the student's life to local circumstances and ideas. In this case the college is framed on the model of a Polynesian village community, distributed into twenty-six households, each consisting of a married student, his wife and children, one or two other students, and a schoolboy boarder, with a few others living in the college itself. Each student is required to cultivate a patch of land, such

as will produce an allotted number of bananas, tares, and yams. The students in each household are required to provide in rotation, from this source of supply, the wants of the household for the day. These students, on the completion of their course, can only secure their leaving certificates on showing, amongst other requirements, that the plantations entrusted to them are left in good condition for their successors. This very suggestive experiment forms a much needed reminder that great care should be taken lest the academic requirements of education should separate men from the customary life of their own people, and thereby disqualify them for their future work. In the case referred to, these students are expected, on becoming pastors, to be competent to build the village church or schoolhouse, to contribute to their own support by cultivation, and to be both teachers and examples of the industrial work of the people to whom they minister.

In most cases students, during their college course, have opportunities for practice in preaching and experience of teaching and other forms of Church work. These opportunities sometimes occur casually, especially during holidays, but such work is often organised and regulated by the college authorities. Sometimes it takes the form of stated ministration to out-stations, not too distant to be accessible from the college itself. Sometimes students during their holidays are appointed to relieve or assist preachers or teachers at more distant out-stations, thus giving much needed relief to the preacher in charge, as well as giving the members of the Church the advantage of contact with fresh minds and a fresh spiritual impulse. Where the college course extends over a period of four years, it has sometimes been found advantageous to send students out for one year of practical work between the second and third year of their curriculum. In all such cases it will be of great advantage if the work done by the student can be supervised, not only by the local Church or teacher, but also by the college authorities themselves.

HIGHEST GRADE TEACHING

Throughout this chapter of our Report we have fully recognised that many congregations among the less educated peoples may, for many years, be best served by preachers and pastors of devout spirit who are not too far removed in intellectual attainments from those to whom they minister. Such men, as we have said, are sometimes produced by what we have called the "general training" given in various forms, and they may also be suitably prepared by simplified courses in theological colleges.

But, before closing it, we desire to emphasise another view, not inconsistent with the former. From the communications made to us it is evident that in the great civilised countries, such as India, China, and Japan, the time has fully come for giving greatly increased attention to the highest grades of theological education. (See, *e.g.*, Speech of the Right Rev. Bishop Graves, Centenary Conference, Shanghai, 1907, *Records*, pp. 450, 451.) The new movements in these lands demand Christian leadership of the highest kind. Again, the apologetic of the mission field has hitherto mainly concerned itself with the non-Christian religions of these countries, and it has been assumed that western thought lies beyond the horizon of the student. Now, however, as we learn especially from our enquiries under the head of Literature (see Chap. VII), books of all philosophical, religious, and anti-religious schools are being translated into oriental languages, and eagerly read. Many of them belong to schools of thought whose attack has already lost its force in Europe and America, and yet they are represented to oriental students as the last word of western philosophy and science. "Every anti-Christian breeze that stirs in Europe or America," says a correspondent from Japan, "is promptly felt here." Another, an Indian clergyman from the Madras Presidency, writes, "Haeckel, Huxley, and Schopenhauer are read by intelligent people, and simple counteractives are not forthcoming." It is clear

that we ought not to allow our students to learn first from the hostile camp of this class of literature. Formerly it may have seemed unnecessary to trouble them with remote and temporary forms of thought, but now that modern agnostic and unbelieving literature is forced on their attention, Christian teachers must hasten to preoccupy the ground, and guide their students past the pitfalls with which it is strewn.

For these and other reasons we urge on all missionaries, and on their supporters at home, that theological learning, in apologetic, biblical criticism, Church history, and dogmatic, with relevant philosophy and ethics, should be adequately taught in all theological colleges of the higher grades. Now that the battle is joined, contentment with makeshift courses of training for our best men in the mission fields would be disloyalty to the Christian cause. (See Appendix M, 2, p. 329.)

(C) SUPPORT OF WORKERS

SYSTEMS OF FINANCE

The question of the methods of training adopted on the mission field in order to supply qualified workers leads to the consideration of the arrangements made for their support and remuneration. The difficulty of the subject is greatly increased by the fact that two systems of finance are involved.

In the earlier stages of mission work the support of assistants depends mainly upon the funds supplied by the parent Church or Society in Europe or America. At that stage, there can be no question of divided authority, and the workers themselves are comparatively few and have not received an advanced special training. But by the time a local Church is planted, a number of new elements enter into the problem. The gifts of the young Church become available for the support of Christian workers in varying proportions, and soon the question is clearly in view whether the local Church is to bear the

burden of the maintenance of its own work, and how its work is to be related with that of the mission. The view taken of these matters depends in each case partly on the principles put before the converts in the early teaching of the missionaries, and partly also on the characteristics of the race of people among whom the Church is being formed. By the time this stage is reached there are workers of very varying degrees of qualification; some of them have received a good preparatory education, and it has been carried on and specialised in higher courses. The men thus trained are fully qualified to hold positions of responsibility, whether in the Church or in any calling amongst the general community, but the education which they have received has been, in most cases, a free gift to them from the mission which has planted the local Church. Without any explicit contract having been made, the relation in which these men have stood to the parent mission implies a certain obligation on their part to make a return to the mission for the benefits it has conferred, by devoting themselves to its service; and hence arise different and sometimes conflicting views of mutual obligations. The worker himself may be led to dwell upon the undoubted qualifications to which he has attained, and to forget that he owes the possession of these to the bounty of the mission. The mission, on the other hand, may have too much in view the benefits which it has conferred, and may forget that the mind which it has liberated from an old bondage and introduced into the freedom of wide spheres of knowledge, may, without any wrong, feel itself drawn strongly in other directions than those which the mission had tacitly marked out for it.

In these and other ways arise the many complicated and somewhat delicate questions and problems which may be conveniently summarised under the general title of "self-support." We find from all parts of the mission field that there is now a general recognition of the principle that the Church in each part of the mission field ought from the earliest possible period to undertake its own maintenance and equipment. But while the principle

is universally conceded, there is a variety of view as to how far in each field the local Church is able to bear the financial burden involved. It is generally recognised, on the other hand, that in the infancy of a Church in the mission field, it is perfectly reasonable, and even necessary, that the mission should bear a considerable proportion of financial responsibility until a Christian community has been gathered, to whom the responsibility may be transferred. The main difficulty in dealing with these matters, both in theory and in practice, lies in determining the limits of the responsibility of the two parties, and in adjusting the methods by which the parent body may gradually transfer the financial burden to the young Church, which has now come into existence and is beginning to realise its strength. As long as it depends financially upon the mission it can neither realise its responsibility, nor become conscious of its powers. On the other hand, it can only gradually become fitted to bear these responsibilities, and every effort should be made to avoid a too sudden transition from mere pupilage to self-support and independence. If the transition is too suddenly made, it may appear to the members of the young Church as if an unaccountable change in the feeling and attitude of the mission towards them had occurred.

We cannot enter into details as to the many methods which have been adopted for cautiously effecting this transition. Sometimes grants of fixed amount are promised by the parent Church or Society, to be diminished at a certain rate from year to year, and to terminate within a reasonable period. Sometimes a more elastic system is followed, the local Church being encouraged to do all it can in the way of self-support, and the mission holding itself, for the time being, bound to make good any deficiency.

In the experience of some missions it has been found that the establishment of an ordained ministry affords a point at which the duty of self-support may well be laid fully upon the local Church. The very fact that some

of its members have now acquired a sufficient intellectual equipment, and also attained a sufficient religious experience, to exercise the high functions of the Christian ministry, implies that some progress has been made in the spiritual growth of the Christian community. It is evident, too, that one who is to be an ordained minister in spiritual things ought to be closely linked to his own people, and placed in a position where he can command both their sympathy and their respect. For these and other reasons, it is much to be desired that with the ordination of the Christian minister there should cease any dependence upon the financial support of a foreign Church or Missionary Society. It has been found too that Christian people readily acquire so just a sense of the value of a native and independent ministry, that they are willing to make much larger efforts towards the support of their own Church than they were at the earlier stages, when everything seemed to depend on the bounty of the foreign mission. The rule has, therefore, been laid down in some centres that no one shall be ordained to the Christian ministry until there is a congregation, or a group of congregations, prepared to undertake his entire support. Where this principle is followed the first ordination to the Christian ministry becomes an epoch-making event in the life of the local Church. The method has this further advantage that under it none of the questions arise at a later stage, which are sometimes felt so embarrassing, of cutting off the aid from foreign funds upon which both minister and people have been allowed too long to rely.

At the present time on many mission fields, and notably both in India and China, the consciousness of nationality and the spirit of independence are strongly felt, both in the general community and within the Church itself. Where this spirit is under the guidance of Christian principles and feelings, it is wholly laudable, and may well become an effective force in the development of the life of the Church. The desire spreads among congregations to enjoy the benefits of a ministry that is really their own, and it is astonishing how often, among appar-

ently poor communities, the willing mind has found the means for realising this most worthy ambition.

RATES OF PAYMENT

There is one aspect of the question of self-support to which we desire to call the very special attention of all missionaries and Missionary Societies, viz. : the rates of payment, in salaries and allowances, to all classes of workers in the Church in the mission field. We have been supplied with a large amount of information which it is hardly possible to set forth in detail, but we think it is not too much to say that it leads generally to the conclusion that the rates of payment at present prevailing are usually too low. Without imputing lack of considerateness to any of those concerned, two circumstances naturally lead to this state of things. In all parts of the mission field, there is an almost overwhelming demand for the spread of Christian work and an increase in the number of workers. This again forms a strong temptation to the missions to receive into mission or church employment all who can be regarded as in any way fitted for some department of their work. Many are thus employed whose qualifications are extremely meagre, and who, in any secular calling, could only gain a living upon the lowest scale. In these circumstances, it is inevitable that salaries should be fixed at the lowest possible rates. This tendency is further strengthened by the desire, laudable in itself, not to let spiritual service among young Christian communities appear to be an opportunity of easy and exceptional pecuniary gain. Moreover, the low rate of payment among a considerable number of the poorly qualified tends to react unfavourably on the estimate made of what may be just payment for those who are really well qualified. There is an unwillingness to create too wide a separation between those who are employed on the higher and those on the lower scale.

The various considerations now touched on all combine towards lowering the rate of payment. The other circum-

stance which tends in the same direction lies in the straitened finances both of nearly all missionary bodies in the West, and also of the young Church in the mission field. Missionaries are constantly being urged to exercise the strictest economy in the prosecution of their work, and when deficits occur at home there is a too widespread tendency to think that the remedy lies in sending out instructions for the cutting down of the payments made to workers in the mission field. The limited resources of the young Church in the mission field have also made it necessary to keep all expenditure at the lowest possible point, in order that it may have some prospect of reaching the stage of self-support.

With all these circumstances in view, we feel it our duty to point out that the time has clearly come for considering whether grave injustice is not being done to native workers in many mission fields,—an injustice which must unavoidably have a most injurious effect upon the character of the work that is done by their means.

This subject is of special and growing importance at the present time. We welcome the tendency now manifested in many portions of the Church in the mission field to develop its independence, and to bear its own responsibility. In such circumstances, the influence of the mission and the usefulness of the missionary will depend more than ever upon the degree of confidence and kindly feeling maintained in each case between them and the local Church. Anything that gives apparent ground for suspicion that the missionary or the mission is making unfair use of the services of native workers, and taking advantage of their inability or unwillingness to seek more profitable employment elsewhere, and on that account giving them less than fair payment for the services which they render, must have a disastrous effect upon the future relations between the growing Church and the missions which have planted it. We must beware of the tendency, which has undoubtedly sometimes existed, to make the control of the purse the basis of authority exercised by the missions over the local Church and its workers. On

this subject we may quote the following words from a Report presented to the China Centenary Conference, Shanghai, in 1907: "Happily that basis of authority (the control of the purse) is passing away, and becoming less stable every year. Ill for the missionary, and ill for the Church, where it has been cherished and relied on! But all missionaries who deserve it will be heartily welcome to a place in the governing body of the Church. They will be there in a minority among their equals, and they must make their weight felt, not by the aid of a delegated authority from home, or any outside power, but 'in much patience, in labours, in watchings, in pureness, in knowledge, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God.' As long as they can show these titles for their authority, it will stand, and be owned by God and man. But if any man thinks he can rule in the Church because, when his judgment is questioned, he has the power to stop the pay of a chapel-keeper or 'cut' the salary of a preacher, he has yet to learn what are the first principles of the government of the House of God" (*Records*, p. 9).

For reasons such as these, the whole question of the payment of workers is one which touches vitally the cordiality of relations between missionaries and the Church which they plant, and the spiritual fruitfulness of the work of both may depend on its right solution.

But, while it may be recognised that, generally speaking, the salaries of native workers in the mission field are lower than they ought to be, it does not follow that the deficiency ought to be made good from foreign funds. It should everywhere be impressed upon the members of the Church in the mission field that the remedy lies with themselves. They should be taught to regard the contributions of the foreign Church as a temporary aid, cheerfully given during infancy, but not as the main or permanent basis of support. If the subject is patiently and persistently treated in a Christian spirit, it will be found that the cases are very rare in which a growing Christian community is not able to give adequate sup-

port to the ministrations by which it is spiritually nourished.

On the other hand, it is needful for each mission to be most careful in its selection of the workers whom it undertakes to employ. It should refuse to employ any who are so ill-qualified for their duties as not to deserve a reasonable "living wage." Incompetence of workers, balanced by attenuated wages, can only tend to produce slackness and inefficiency, as well as suspicion and discontent.

The general result of the information supplied to us seems to be that pastors, preachers, and teachers often receive less than they might be able to earn in favourable circumstances in other callings; while, on the other hand, their qualification to earn so much has often been conferred upon them by the free or assisted education supplied by the missions. Not unfrequently, this education has led them to adopt quite rightly a better style of living, and conferred on them a better social status, than that of the class from which they are drawn. Again, women teachers and Bible-women are often paid at rates which seem relatively low, but, on the other hand, women of such qualifications would probably find no demand for their services in the general community.

The various considerations on which we have touched, coupled with the fluctuating value of money in different countries, and in the same country at different times, make all general conclusions somewhat untrustworthy, and these matters must be studied minutely in all their details by the missionaries employed on each of the mission fields.

One fact, however, seems to be generally well attested, and is full of encouragement. Not a few of the workers in the Church in the mission field, especially among those who are qualified teachers and hospital assistants, afford signal instances of loyalty and devotion to the Church which they serve. When offered employment by Government or other institutions, at very much higher rates of payment than those they have been receiving from the local

Church or mission, they have frequently refused such proposals and continued in the service of the Church at a large pecuniary sacrifice.

The limits of our space and the insufficiency of the information at our disposal prevent our going in detail into the subject of the best methods of financing the Church in the mission field and providing funds for its support. A few suggestions drawn from experience in China will be found in the *Records of the China Centenary Missionary Conference*, Shanghai, 1907, pp. 12–15, and 32, 33.

We may remark generally that where the local Church has assumed the duty of supporting its own workers, these usually receive larger salaries than those formerly paid by the missions. But the missions have of purpose avoided setting too high a standard, lest the local Church should be discouraged and deterred from taking its proper burdens on its own shoulders.

CHAPTER VI

CHARACTER AND SPIRITUAL FRUITFULNESS OF CHRISTIAN LIFE

CANONS OF CRITICISM

In dealing with the evidence regarding the working of the new life in producing character and spiritual fruitfulness in the young Church on the mission field, we are struck with the extreme difficulty of forming a clear and well-balanced judgment. Many of our correspondents show in their replies that they fully appreciate the same difficulty. The subject is also of supreme importance, since the creation of a new life, evidenced by its ethical results, is the ultimate aim of all mission work. Unless the parent Church can satisfy herself that such results are indeed being attained, her work in the mission field must come to be regarded as a failure. Even then, the Church might well feel bound in duty to carry on her missions in obedience to the command of Christ, but the inspiration and joy of the work would be gone. Those also who regard mission work from an external point of view, and in a critical spirit, instinctively demand, and are justified in demanding, that such work should be able to justify itself by its visible fruits. "By their fruits ye shall know them," was the test sanctioned by our Lord Himself as one which might fairly be applied to all His followers. Religious profession, without a correspondingly high tone of Christian life manifested in daily conduct, had no value in His eyes, and the unspiritual world is quite justified in demanding the

impartial application of His test to all who bear the Christian name.

The difficulty of which we have just spoken does not lie in lack of evidence of new and better life and conduct in the Church in the mission field. Such evidences abound, but it is not easy to estimate with precision their value and significance. In any community, as in any individual life, the tokens for good exist side by side with undeniable failure and too many proofs of the continued working of the "old leaven of malice and wickedness." Thus the evidence in every case must be balanced, and it is difficult to estimate its weight. Again, there enters into the problem the supremely difficult task of discriminating clearly between what is natural and what is spiritual. Even in pagan life, dark as it usually is, it must not be denied that tokens of good exist, and when these appear among the members of a young Church, they cannot fairly be claimed as proofs of our success. On the other hand, there is in pagan life so much that is grossly evil, and that has eaten so deeply into the life of whole races of men, that freedom from it may be a real token of a new ethical life which is nothing less than miraculous even when still moving on a low plane. In old Christian communities, Christian ideals have so impressed themselves on the general character that even those who are not themselves Christians are profoundly affected by them. We are thus led to regard them as only natural proprieties of life without spiritual value, and we fail to realise that similar manifestations in the individual life in pagan lands may be indications of real spiritual attainment and signal victory over sin. Unchristian critics frequently demand of the converts in the mission Church attainments in character which they themselves owe entirely in their own case to the Christianity which they avowedly reject.

Further, it is undeniable that missionaries and friends of missions, intensely sympathising with converts who are emerging from the darkness of pagan life, and eager to make the most of the tokens for good which appear in

their lives, must find it difficult to weigh the facts with sufficient balance and restraint. Indeed the Christian duty of refraining from harsh judgments, and viewing with charity the shortcomings and failures of fellow-Christians, teaches us to shrink from assuming the position of judges. These and many other similar considerations must be fully before our minds while we weigh the evidence presented to us of the success of missions in the development of new life and spiritual character in the growing Church on the mission field.

In order to do justice to the evidences of Christian life in the mission field, it would be necessary first to make a deep and thorough study of the pagan life, and to realise its degradation and darkness. Just as the stars disappear in daylight, so do many of the tokens of Christian life in the mission field fail to catch our eye in the widely diffused though sober light of western Christianity. It is when they are contrasted with the dark night out of which they shine in the pagan world that we are able to appreciate the remark of Origen with regard to the Christians of his own time: "Compared with contemporary pagans, the disciples of Christ shine like stars in the firmament." It is not the partiality of partisan enthusiasm which leads the friends of missions to attach great value and spiritual significance to conduct amongst recent converts, which, if seen in our own nominally Christian communities, might be regarded as only the commonplace of natural life, and not sufficient to prove the working of any spiritual power. In the West, Christianity has created beaten tracks of moral respectability in which multitudes walk without effort, unaware that they owe the security of their path to the influence of Christ, Whom they do not profess to serve. It is altogether a different problem that presents itself in the beginnings of Christian life among a pagan community. The first step by which a pagan is raised out of the miry clay, and touches the borders of the way of holiness, is of infinitely greater significance than miles of progress, in the spirit of routine and under the influence of heredity,

along roads that have been trodden by the feet of generations. We make no apology then for regarding with feelings of profound thankfulness the well-weighed and careful testimony which has been submitted to us from all parts of the mission field, as to the character and spiritual fruitfulness of the Christian life there. We rejoice that the member of our Commission whom we requested to deal in the first instance with the replies under this head begins his Report to us by saying: "The impression on my mind is one of greater encouragement than I expected, and I am grateful for the privilege of reading through this mass of first-hand evidence." Some of the most thoughtful replies give a warning against superficial judgments by western Christians on the signs of spirituality in native converts, on grounds similar to those which we have noted above. They also urge upon us the important fact that oriental Christianity will necessarily have its own peculiar type of spiritual experience, that in India especially the type will naturally be contemplative and mystical, and its manifestations will often be far removed from the bustling activity of the West. It is difficult for men of these diverse tempers rightly to judge and appreciate each other. To those of the West the oriental Christian will seem inert and idle, while the western type of life will be judged by the East as shallow, heedless, and worldly.

Bearing in mind, then, the necessity of being wary in our judgments, we shall endeavour to summarise the evidence before us of the true character and fruitfulness of the Christian life in the mission field.

NEGATIVE CHARACTERISTICS

We begin at the lower end of the scale by noting the characteristics which are almost wholly negative in themselves, and whose spiritual significance is apt to be very much underrated. Amongst very degraded and savage peoples we find in the giving up of loathsome brutalities, such as cannibalism, infanticide, frequent murder, and an almost continual state of war, the first

evidences of the beginning of a new life. These abominations are characteristic of degraded savage life, but it is startling to learn that in the non-Christian world they are to be found also among civilised peoples, and have survived through centuries of civilisation. With the casting off of these savage characteristics, the observance of decency of dress and behaviour is an indication to the eye of a real inward change. Strange to say, in some western literature, regarding itself as specially cultured, this change is deplored, and the missions to which it is due are charged with reducing life in the sphere of their operations to dull and uninteresting commonplace. Closely related to these upward steps is the casting off of idolatry. Here again the Christian mission appears to the dilettante mind in the character of an iconoclast condemning to destruction interesting works of primitive art, and emptying life of interesting adjuncts of myth, folklore, and fairy tale. We might be tempted to sympathise with some of these regrets, uttered in the name of art and literature, were it not that a closer examination puts the whole matter on a different footing. We do not doubt that idolatrous worship has in it a primitive element of significance as a recognition of the supernatural, and it is well that among missionaries and the leaders of the young Church in the mission field a certain restraint should be observed on this ground, even in speaking of idolatry. It should be owned that the great thought of the supernatural sometimes underlies it, though often no longer recognised by the popular mind. But to the western mind, it is hardly conceivable how universally life and thought in the pagan world have been darkened by terrors which give idolatry its hold over men.

CASTING OUT FEAR

This subject is too large to be entered on here, and it must suffice to quote the following words: "Another thing we must take note of in order to understand the full depth of heathendom's estrangement from God is

its subjection to the dominion of devilish powers. The animistic heathen are not only in error, they are slaves. . . . They are bound by three fetters—fear, demon worship, and fate. Fear, in various forms, tyrannises over the Animist in every situation of life. . . . Even his own soul is a hostile power against which he must ever be on his guard. It is fond of leaving him; it allows itself to be enticed away from him; it refuses to accept benefits for him. She who is about to become a mother is rendered miserable by fear. Her mother joy is embittered by fear of her own soul and of the soul of her child, as well as of envious spirits. The souls of relatives are easily wounded, and woe to him who even unintentionally offends them. Primitive man has to wind his way amid the throng of the souls of the people around him, and must continually bargain or fight with invisible and sinister powers. . . .

"To that must be added fear of the dead, of demons, of the thousand spirits of earth, air, water, mountains, and trees. The Battak is like a man driven in a frenzied pursuit round and round. . . . The dead friend and brother becomes an enemy, and his coffin and grave are the abode of terrors. It is fear that occasions the worship of the departed and the observance of their mourning usages in its smallest details; fear dictates that host of prohibitions which surrounds every movement of their daily life. Fear is the moving power of animistic religion, in Asia as in Africa" (Lic. Theol. Joh. Warneck, *The Living Forces of the Gospel*, pp. 108–110).

Still more strange is the fact that these ideas are not confined to barbarous races, but abound also in bewildering variety among the most civilised, and among those in all the intermediate stages. Truly, as Warneck says again, "It is a dismal picture that is unrolled before our eye, every heathen a slave of fear, with no joy in life, but bondage everywhere" (p. 112).

The friends of missions need not be distressed when writers who pose as friends of the picturesque lament the disappearance of these primitive thoughts of pagan life. We may even admit that such ideas of the world

are much more picturesque than ours. But it is the impure picturesqueness of delirium as compared with the clean sanity of healthy life.

One of the first fruits then for which we rejoice in the young Christian life is the abolition of these terrifying thoughts, and the liberation of the soul from the horror of them. This liberation does not always take place at once, and haunting impressions and fears still revisit the minds even of Christians, but the power of them is for ever broken, and they are gradually disappearing. Said a Chinese woman, "Before I was a Christian I was always in fear, afraid of the spirits, afraid of the idols, afraid of shadows, afraid of things moving in the dark, but now, thank God, I am made free and am afraid of nothing!"

Thus, while we have hardly yet entered on the region of morals, we find already this wonderful fruit of Christian teaching, that the human soul is set free from haunting fear, and is able to listen to the voice of the Gospel. But since idolatry holds its votaries not by love, but by their fears, dissipation of fear destroys at once the power of idolatry. The worship of the idols is given up usually without a pang of regret, and whatever forms of spiritual declension may afterwards appear, a return to idolatry of one who has once broken loose from it seldom takes place. It is only right, however, to say parenthetically that there are a few cases in which pagan objects of worship, credited with more winsome characteristics, are abandoned with regret; but these cases are few, and the members of the young Church in the mission field almost invariably look back to the old life with horror, and rejoice in their Christian freedom.

PURITY OF SPEECH

Still tracing the working of the Christian life from its earliest and more negative manifestations, we note the abandonment of violent and foul speech as a characteristic mark of the Christian life in its earlier stages. A

correspondent in China says : "It is a marked characteristic of the Christians that they cease from this kind of language. I have been told by the Chinese that one can often know a man to be a Christian simply by the purity of his conversation." Both in jest and in anger, the use of the vilest language seems to be generally characteristic of pagan life, whether civilised or barbarous.

Profane swearing is much less frequent, apparently for two reasons : the lack of that general knowledge of the Divine which seems to be needed to lend piquancy to profane language, and the haunting fear which restrains it. Thus both outbursts of anger and ebullitions of humour take the form of boundless impurity of speech rather than of profanity. When we consider how habitual this kind of speech has been in most mission fields, familiar even to children from their earliest years, few things are more striking than the sudden and almost complete abstinence from it which usually characterises the Christians. Nothing can be a more convincing proof of the reality of the change of heart and spirit than this control over the tongue, even in matters in which it may well be said that it was formerly " set on fire of hell."

TRUTHFULNESS

It is natural to note next the victory obtained over untruthfulness. Here again we have a condition of things that is almost universal among pagan races. Truth is extolled in the literatures of some of them, but it is seldom practised in actual life. Lying for the injury of others is condemned as malicious and unfair, and lying clumsily so as to be detected is ridiculed as a social failure, but lying in itself is hardly thought of as wrong. We find a general testimony that the Christians of the mission field are generally known as practising truthfulness as well as purity of speech. But thorough truthfulness seems to be of slower growth than cleanness of speech. There is an hereditary tendency to falsehood. The temptations are numerous and pressing, and it takes

time for a high standard of truthfulness to impress itself even on the Christian mind. Still we find ample testimony that truthfulness is recognised by non-Christians as one of the marks distinguishing their Christian neighbours. Here again the Christians are liable to be misjudged by western critics. Strange to say, the Christian who lies seldom is not unlikely to be detected in lying more frequently than his non-Christian neighbour. It is on record that an English lawyer practising in the East once declared: "I hate to have native Christian witnesses, because when they attempt to lie they always become confused, and give the case away." That is, the non-Christian lies consistently, solidly, and without hesitation, whereas the first stage of truthfulness on the part of the Christian is that of lying badly, and therefore unsuccessfully. Against the judgment of the lawyer above referred to may be placed the report which comes to us from a correspondent in North Tripoli, as follows: "There has come to be a general respect for the life of the Christians on the part of the non-Christian population. The former are acknowledged to be in the main much more honest, pure, sincere, and morally correct than the latter. There have been reported instances where the word of a Christian witness in court has been accepted by Moslem judges with the statement that the word of a Christian was acceptable on its face." Similar testimony is reported to us from Formosa, as having been borne by Japanese officials to the character, and especially to the truthfulness, of Chinese Christians there. As the growth of the Christian life develops, truthfulness becomes more and more a prevailing characteristic.

GENEROSITY

Avarice is another of the characteristic vices of pagan life. The love of money is an insidious fault even within the Christian sphere, and from its singular power of blighting higher ideals, it is marked in the New Testament as a root of every kind of evil. In the mission field, the

new life plainly tends to throw off this vice, and generosity and charity take its place. Material gain and the necessaries of life no longer claim the concentration of all interest and energy upon themselves. Both heart and mind have found wider, higher, and less selfish interests in other directions, and are able to form a juster judgment of real values. It must still be remembered that those who have grown up in communities where a vast majority of the people are poor, or little above the level of poverty, have necessarily inherited habits of thrift which have been exaggerated into a narrow parsimony. In such countries, the common currency has carried subdivision to an extreme, and this again reacts on the character of those who use it. But we shall misjudge the Christian people of such countries if we attribute a carefulness in money matters which seems to us extreme wholly to avarice. What we are tempted to condemn as avarice may be only necessary and worthy thrift. There is no room for question that many of the converts in the mission field have made large sacrifices in becoming Christians. Many of them have abandoned more or less lucrative employments tainted with complicity in idolatry, or which in some other way tend to hinder their Christian life. Others have become outcasts from their homes and incurred loss of property through the resentment of their relatives, and all this in the earliest stages of their Christian life. Such experiences must be a corrective to avarice, and the more positive virtues of generosity and charity are undoubtedly a marked characteristic of the young Church in the mission field. Where the matter is wisely put before them, the Christians in many lands have responded well to the call to contribute of their means for the support and extension of Church work. The proportion of their gifts towards religious objects often amounts to one month's wages annually, from those who depend on their labour for their daily bread. Those of ampler means also, besides their usual contributions, often make generous gifts for special purposes such as the relief of the poor, the help of sufferers

from famine or other calamity, and not unfrequently they undertake to assist poor students in order to fit them for usefulness in Christian service.

In a word, we have before us good evidence, gathered from the experience of the Church in the mission field, that "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance."

THE CHRISTIAN FAMILY

Turning from individual characteristics, we pass to the effects of the new life upon the family and the relations of its members. To discuss the position and character of the home in pagan life would take us too far afield. In India, China, and elsewhere, the family tie is strong and binding, and family affection is often very apparent; but the family is subordinated to the clan or caste, and from causes too varied for discussion here, the sanctity and privacy of the home is seldom seen and little cultivated. In the growing Christian communities, on the other hand, the family is reorganised about a religious centre. There is a complete change of ideas as to the right relations of husband and wife, the proper place and honour of woman, the relation of children, whether sons or daughters, to God on the one hand, and to their parents on the other. A new and enlarged interpretation is given to filial piety, which, so far from being destroyed by the abandonment of ancestor worship or caste rules, is for the first time put on its true basis of devotion and loyalty to the Father in Heaven.

In a previous chapter, we have discussed the difficulties which arise out of the practice of polygamy, and have shown how resolute is the action of the Church for the complete removal of this deadly foe to pure family life. Before the advent of Christianity the definition of the family covers the gathering together under one roof, or in neighbouring abodes of several generations of those who are descended from a common ancestry; and

amongst such a large number of individuals, the ties of common ancestry are not strong enough to bind it into a real unity. Christianity tends to dignify the individual life, and while not slackening any bonds of natural affection, seems to lead in all lands to the narrowing of the home circle to the parents and their own children. When the children grow up, they form homes of their own, each of which is again isolated and sacred, and is not merged in the more heterogeneous aggregation of the non-Christian family. One of our correspondents, an Indian Christian leader, suggestively remarks upon this reversal of social ideas which the Gospel has brought to India, "The family circle becomes smaller, and individual self-determination has developed in place of the caste rule." It is clear that the Christian conception of the family, by developing individual responsibility and setting the will free from the domination of the clan system, greatly favours the creation of a higher, freer, and more spiritual type of character. Household worship becomes possible under the new system, and the influence of parents is increased tenfold when the children are thus isolated from outside impressions. Greater care is manifested in the training of the children, and greater solicitude for their education. This is specially noticeable in the case of girls, who, before the entrance of Christianity, were not thought worthy of either name or place in the family, and were allowed to grow up in a state of subjection, if not of actual servitude—a servitude terminated only by marriage and a transference to similar subjection, amongst strangers. It is pointed out by not a few of our correspondents that the new life is manifested even by the outward aspect of the Christian home, where cleanliness and comfort often take the place of the carelessness and disorder of non-Christian homes. We fear, however, it must be admitted that this improvement is not always so conspicuous as it ought to be, and it ought to be set before the young Christian communities that cleanliness, order, neatness in dress, better care of home, and more refinement generally ought to

prevail in Christian homes. They should be pervaded by a purer atmosphere, and life should become more hopeful and joyful.

RELATION TO THE GENERAL COMMUNITY

We have made enquiries as to the relations existing between the Christians and the general community of their own people. There are two mistakes into which the Christians may fall, either on the one hand by separating themselves from the non-Christian community and assuming the attitude of alienation or hostility, or, on the other, by allowing their relation to those outside to continue nearly the same as it was before. It is evident that in many things those who become Christians must cease to have any part or interest in large departments of the life of their fellow-countrymen. What interests them most deeply is regarded by those outside with suspicion and aversion, and it is very natural that in such circumstances each should withdraw, as it were, behind a barrier of reserve. It is reported to us also that Christians are tempted to undue compliances, as offering the line of least resistance, and allowing themselves to retain their place in general society at the loss of much that is rightly distinctive, and vital to their Christian testimony. Here, evidently, is a large field for the exercise of wisdom and patience on the part of missionaries and local Christian leaders. It is after all another form of the same problem which presents itself to earnest Christians in the West, who feel it right to be somewhat apart without being aloof, to be in the world without being of the world. We are glad to be assured that the shrewd non-Christian observer, whether civilised or uncivilised, soon learns to distinguish genuine goodness. Though he may be puzzled by many of the strange features of Christian conduct, he has not much difficulty in learning to respect those who are manifestly striving after kinder, purer, and more unselfish character. Insincere professions of Christianity do not long deceive

their neighbours, and wherever sound work has been done, unbelievers themselves are prepared to admit that converts are better rather than worse for their change of faith. Sometimes, indeed, the Christians are apt to have an undue idea of their own superiority over others, and so lose the ornament of a meek and quiet spirit. But, as a rule, being in a small minority, they have to exercise much humility and the spirit of patient endurance which is enforced by ostracism and even by persecution. Sometimes this hostility is the more bitter because ungodly men, seeing that the Christians live on a higher moral plane than themselves, are pricked in their conscience at the contrast of better lives than their own, and are the more ready to persecute for righteousness' sake. Sometimes, too, the impression is made by the life of the Christian community that they have become denationalised, and disloyal to their own Government. Sometimes it is to be feared this view has been needlessly strengthened by the unwise introduction of western customs and institutions which give the Church a European aspect. In Japan, before the war with Russia, this view prevailed in the general community, but during the war the devotion, patriotism, and self-sacrificing spirit of the Japanese Christians, both at home and on the field of battle, afforded a complete refutation of the charge. A correspondent writing from Jalna of a poor and illiterate Christian community in the native state to which it belongs, reports: "The Christians nearly always show themselves willing to live at peace with their neighbours, and often in time they win respect and influence. That the Christian life impresses itself on those without is shown by the very reproaches which are levelled against Christians. When a Christian is discovered in dishonesty, it is made a reproach against the community. A Hindu, arguing with me in the bazaar, admitted that 90 per cent. of the converts were better morally for the change. Hindus of good caste will associate with Christians of low-caste origin, and allow their children to be taught by Christian

teachers from low castes, though they would have nothing to do with non-Christians of the same classes."

GROWTH OF CHRISTIAN INFLUENCE

The following words from a Presbyterian missionary in Chingleput, South India, give what appears to be the normal course of relations between Christians and non-Christians, and there is confirmatory evidence from other quarters to show that wherever the Christians really live the Christian life, these relations tend to improve. Harmony is promoted not by compromise but by the maintenance of a high spiritual tone. One correspondent says: "The relations of professing Christians with those outside are, as a rule, cordial and pleasant. Those in Madras City and Conjeeveram and Chingleput are so, while the village Christians at the outset, when they come over to the Christian Church, are greatly opposed and persecuted. This opposition dies down within a year or two, and then indifference takes its place. In course of time, the change for the better in the life of the professing village Christians is seen and felt by the non-Christians around, and the moral and spiritual work of the mission is appreciated, with the result that friendship begins to appear. At the last harvest thanksgiving services, held in connection with the village churches, nearly 200 Hindus and Mohammedans sent offerings to be put along with the offerings given by the Christians themselves. We all felt this to be a tangible proof of the interest non-Christians are taking in the life of our Indian Christians." The same view is given by another Presbyterian correspondent in speaking of the Chinese Christians in Formosa under the Government of Japan: "Their refusal to join in ancestor worship, heathen worship, and idol plays, etc., often made their relations to outsiders in the earlier days very difficult. In the long-run, when the antagonism has somewhat died down and people are inclined to judge more fairly, the impression made is distinctly favourable in those districts where the Christians are genuine. Out-

siders acknowledge the superior morality of the Christians, and are more willing to give them credit in purchases and such transactions. The Japanese authorities say the same. They bear testimony to the superior morality of the Christians as more truthful, more law-abiding, and more enlightened. From the point of view of Government, they urge us and our preachers to go forward with our work."

Another testimony may be quoted from Bishop Robinson of the Methodist Episcopal Church, Bombay, who writes: "Generally speaking, the conviction is borne in upon non-Christians by the improved moral conditions noticeable among those who have become Christians that a Divine power is working among the disciples of Jesus Christ. Of course this conviction is more or less deepened according to the measure of spiritual life and moral energy possessed by Christians. Caste forbids to any large extent the association of Christians who are mainly from the lower classes with non-Christians in works of philanthropy or public utility, and it must be remembered that the non-Christians who participate in public life are altogether of the highest classes. There are pleasing instances of Christians who, by sheer force of character and recognised moral superiority, have won a place for themselves in public life, and are highly regarded by non-Christians. As the years go by, there will be a constant improvement in this direction." One other testimony may be quoted from the American Baptist Telugu Mission, in the Presidency of Madras, as follows: "Some individuals from the first present an entire change of character, and are shining examples of grace, Christian zeal, and love. In others, little change, except their formal and persistent break with idolatry and a few tribal customs, is seen. They count themselves as Christians, claim all the privileges of the Church, and seem to enjoy them, but so many remnants of the old life, its superstitions and habits remain that the missionary's heart is saddened. Yet if we only knew the depths out of which they have come, I dare say we would wonder that their

life is changed as much as it is. Christian family life is uniformly better than that of the heathen about them, and often in sharp contrast with it. A true observer commands respect among his neighbours generally. The Hindus and Mohammedans expect a higher standard of uprightness, truth, and honesty from Christians than they do from their fellow-religionists."

In Africa the leaven has also been working. Bishop Tucker writes: "Although the Christians are a minority in Uganda, yet the legislation of the country is on Christian lines. The Lord's Day as a Day of Rest is generally observed; the public markets under the control of the National Council are closed on Sunday. The political atmosphere is Christian, and heathenism hardly shows its face." From other correspondents the testimonies are also very encouraging. The conversation of the Christians, "unmixed as it is with immoral suggestions, their not beating their wives, their honesty in returning lost property, their not mourning as the heathen mourn over their dead, their kindness to outsiders (as, for example, when a Christian helped to carry for five hours one sick with a loathsome disease, though quite unknown to him)," and other features of a better life make a great impression. From Livingstonia this encouraging testimony is given: "The Church has emerged from heathenism with a clear unmistakable light, revealing and shaming the evil which is disappearing, and evil customs are being supplanted by Christian usages, even where the community is not Christian. Christians have not separated themselves from the village or tribal life, nor are they expected to do so. Many instances are known where Christians are chiefs, head-men, and councillors in tribes. In some communities Christians are deferred to and their advice asked, while in every community the Christians are instructed as to social duties and the call to be leaders in every good work for the raising or the help of the community."

Not less interesting and hopeful is the evidence that comes to us from a few of our correspondents of Christian leadership stirring up non-Christians to good works and

a better life. An Anglican missionary writes from North India: "In regard to philanthropy, the Christians no longer hold the monopoly, as they did till quite recently, of readiness to spend and be spent in such dangerous service as plague camps and the like. Their zeal has provoked others, and now the most determined outward opponents of Christianity, the Aryo-Samajists, with others, appear many of them to have caught the true spirit of altruism, or at least of genuine patriotism, and have thrown themselves with disinterested devotion into the thick of the battle with epidemic disease."

We have now illustrated from various sources the manifestations of the new life which unmistakably show themselves in all the mission fields. They appear in individual character, in family life, and in social influence, and if they are not yet all that could be desired, they are enough to give the assurance of a rich harvest in the future. But, along with the testimony of life and character, the Christians in the mission fields take a large part in evangelistic work and testify both privately and publicly to the word of the Gospel which is the secret of the transfigured life.

EVANGELISTIC EFFORT

From some parts of the mission field the same danger is reported to us which is so often regretted at home, that members of the Church are too apt to look upon evangelistic work as exclusively the duty of the official agents of the Church, who are specially set apart to it. On the other hand we are assured from most of the mission fields, that the new life among the Christian people usually manifests itself in a good measure of evangelistic zeal. Thus from the Congo we are told: "All our Christians are expected, on Sundays particularly, to visit the villages near to their own town, and either by a definite service or by conversation to seek to evangelise the people. The work of an evangelist has always been held up as one of high honour, one in which those who are able should seek to engage, and we can say that there

is nearly one in five of our Church membership who are continually engaged in direct propagation of the Gospel."

The history of missions in Polynesia is full of records of fervent evangelism, and of the courage and zeal of many teachers and their wives, who faced stormy seas and carried the Gospel to the most savage islands at the continual peril of death. The Korean Christians set a noble example, and the wonderful growth of the Church there is due to the fact that they preach the Word wherever they go. In Korea and part of Manchuria the evangelistic spirit is so strong that one writer says: "The entire Church is a missionary organisation."

In the wide fields of India, China, and Africa the degree of evangelistic activity varies greatly, but everywhere there are signs of its growth. It begins with the personal testimony of individuals. Even if not deeply instructed in the truth, and not showing a singularly spiritual tone, they are always ready to talk to their neighbours of their new faith. Then Christian people join together, and without any formal organisation companies of friends go out into the villages and the streets of the cities to speak to all who will listen. In China there are many places where "preaching bands" are formed, consisting of a few who are like-minded and seek to encourage each other. Sometimes they meet on Saturday evening to pray and plan for the work of next day. On Sunday morning eight or ten of them set out on foot or by boat, divide, two and two, and go through a circuit of villages, preaching the Gospel. In the evening they return to the Church where others await them, and all seek the blessing of God on the seed sown.

We cannot here discuss methods of evangelistic work, since matters of this kind will find their place in the Report of the Commission on CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD. We only note the evangelistic movement here as one of the evidences of real religious life. It begins with the individual, then it groups together like-minded friends, and finally it becomes the work of Church Committees and Societies, by whom funds are

collected and the work is extended to wider fields. Hence such organisations as the "National Missionary Society for India," and others, which seek to foster and direct the evangelistic energy of the Church. From all the fields comes the unanimous assurance that the testimony of the local Christians, confirmed by their consistent lives, is the great evangelistic impulse by which the Church grows.

BEARING PERSECUTION

The genuineness of Christian faith in the Church in the mission field is often tested by the hostility of the surrounding community, and sometimes by open and violent persecution. There have been many martyrs for the Christian faith among its members, and, without going further back, ample illustration may be found in the records of the great "Boxer Outbreak" in China in the year 1900. Besides the many missionaries, both men and women, who were killed in that memorable year, many thousands of the Chinese Christians were also put to death. The hatred of their fellow-countrymen fell upon them, generally because of their connection with foreigners, and in very many cases the opportunity was given to save their lives by renunciation of their Christian faith. Sometimes a cross was drawn upon the ground, and they were called upon to trample on it. Sometimes they were ordered to burn a stick of incense before one of the idols, and sometimes they were offered a certificate of having done so, even without having actually performed the act of worship. It is undeniable that during this fierce persecution not a few of the professed Christians fell away from their profession, and so saved their lives, but there were certainly many thousands, though the exact number can never be known, who refused to deny Christ, and willingly laid down their lives. For instance, Mr. Chiang, sixty-seven years of age, "a saintly Christian, and a great Bible student," was seized by the "Boxers," and told that they would kill him. He asked for a little time to pray, and falling

on his knees he began, "Father, forgive them," but his prayer was not completed; the knives fell upon him as he knelt, and he was hacked to pieces. A noble example of fidelity was given by Pastor Meng Chi Hsien, with some of his associated teachers and college students. For eleven years Mr. Meng had been ordained pastor at Paotingfu, and was beloved and trusted by all. When the storm of danger broke over Paotingfu, Mr. Meng, who was absent at the time in attendance at the annual meeting of the mission, returned at once overland, most of the way on foot, in order to stand by the missionary in charge in this time of peril. He and his associates opened the street chapel daily, quietly continuing their work as long as it was possible, but advising the Church members meanwhile to leave the city and escape. "My place," said Mr. Meng to a friend, "is here with our missionaries. I shall stay; but you must take my eldest son and get away. If you escape, and he is spared, he will represent me and carry on my work." The boy escaped, but his father fell a victim, being seized by a company of the Boxers, beheaded at the altar in their temple, his head exposed as that of a criminal, and his body buried in a pauper's grave. Space will not permit us to multiply instances of similar courage on the part of men and women, boys and girls, but these martyrs, numbered by the thousand, justify our assurance of the genuineness of the faith of the Chinese Church. Afterwards, during the religious revival in the Church in Manchuria, some of those whose faith had failed in the time of persecution came forward in the prayer meetings, confessing their sin with tears of sorrow, and begged that they might be readmitted to Christian fellowship; but the faith and steadfastness of those who fell has strengthened and enriched the life of the Church throughout China.

TIMES OF REVIVAL

On the subject of spiritual revivals there is in the correspondence before us much encouraging testimony.

In almost all the mission fields there have been of recent years marked periods of spiritual quickening among the Christians, and consequent growth and increased fruitfulness in many directions. In Korea, Manchuria, and in several provinces of China itself, there have been strange demonstrations of contrition and public confession of personal sin, accompanied with great intensity and perseverance in fervent prayer. The marvellous spiritual influences at work not only deeply move the Christian community, but produce a profound effect upon many of those outside. Sometimes non-Christian people warned each other not to come near the Christian meetings, because, they said, those who entered them were compelled by some mighty spirit to confess openly all their sins. But better than the strange manifestations of these meetings is the assurance we have of abiding results in genuine repentance, in reparation for wrongs done, and in the new spirit of kindliness and thoughtfulness for others that has shown itself throughout the Church.

Times of spiritual revival and their fruits in the Western Church have sometimes been brought into disrepute by unwise exaggeration and a yielding to unhealthy excitement. We cannot but rejoice, therefore, that in the reports before us we recognise a reverent caution in speaking of movements of this kind, and a full recognition that the real working of the Holy Spirit in the Church must manifest itself, not in the excitement of meetings however profitable, or even in testimonies however fervent, but by "signs following" in holiness and elevation of spiritual living.

For fuller details we refer to a remarkable pamphlet entitled *Times of Blessing in Manchuria*, published in Shanghai in 1909. It consists of letters and reports by various writers upon the strange experiences of that year. We can only give here two illustrative examples—

The first owes its special significance to the fact that under Confucian teaching the highest possible duty of man is filial piety, and it is laid down that one of the highest examples of filial piety is the duty of revenge against

any one who has wronged a man's father or any of his near of kin. A filial son, it is said, will not live under the same heaven as his father's murderer, that is to say, revenge must be the one object of his life, not to be laid aside until he has slain the wrongdoer or is himself slain.

An evangelist in Manchuria was the nephew of a zealous preacher, "Blind Chang," who was cruelly murdered many years ago. At one of the meetings, this evangelist, in a moment of profound spiritual emotion, declared that he had for the first time come to know the Lord. "Do you forgive your enemies?" he was asked by a Chinese pastor. For a moment this was more than he could promise. A Chinese friend arose and went to his side, saying to him, "I want to help you; I will do all I can to help you. Forgive them!" Still he could not promise, and many silent prayers were offered for him. At last he said very quietly, "I forgive them. Pray for these men, all of you, that they may be saved; and pray for me that I may be given the victory over myself and them. I shall first write and tell them of my forgiveness and hopes, and then at the earliest opportunity visit them, and plead with them to repent and be saved."

It may seem little that a Christian man should abandon the thought of taking a bloody revenge, but he was not only giving up the impulse of present passion, but breaking with the traditions of his race, and the teachings of a lifetime.

A still more striking testimony is given by Liu Chuan Yao, the ordained minister of the Presbyterian Church in Moukden, of the effects of this time of revival upon the members of the Church in that city, which had suffered so severely, both during the Boxer outbreak, and during the war between Russia and Japan. He writes as follows: "Great numbers of our professing Christians, both in the city and out-stations, have been powerfully convicted of sin, have openly confessed the same with deep contrition, falling prostrate on the ground and weeping bitterly. In every place large numbers of

enquirers have received the gift of the Holy Ghost, and some who were entirely unconnected with the Christian Church have also been constrained to confess their sins, have repented, and believed in Jesus. Those who have been excommunicated, or had lapsed from ordinances, are coming back and confessing their sin. Many members, who formerly were proud and cold and self-centred, have undergone an entire change of character. Those who were ashamed to confess Christ before have now great freedom and boldness in doing so. Many who neglected the Sabbath, and cared little for the services of the sanctuary, now love the house of God, while others have put up the 'Sabbath sign.' The careless inattention of former times has given place to alertness of mind to the ministration of the Word of Life. Bible reading and study, matters of little moment to them before, are now regarded as of the first importance, and the deep things of God are beginning to be better understood. Preaching the Word, whether in church or chapel, on ordinary or special occasions, was formerly unaccompanied with power, whoever the preacher might be. Now the Word of God has free course and is glorified. . . . A new anxiety for the spiritual welfare of friends and relations has taken possession of men's hearts. Those who formerly did nothing for Christ are now freely offering their service, while others give of their means for this special work. Women too are freely offering their time and service, a thing never heard of before. Those who never gave for the cause of Christ before have now become willing to give, and many have devoted a tenth to Christ. . . . All the people pray now with a new earnestness and power. Prayers are not only fervent, they are effectual. Formerly our prayers seemed without effect, now answers are looked for and received. Many who have never prayed before have learned to pray, and those whose prayers were formal and lifeless have become sincere and earnest. Family worship has been begun in many homes where prayer was unknown till now. Prayer-meetings for both men and women have been formed,

not only in the city but in all the out-stations, in the boys' and girls' schools, in the men's and women's hospitals, and most significant of all, some ten girls in the Government school have formed a prayer union of their own. When members go from home on any affair whatever, they make it a matter of prayer, and ask others to pray for them. All the office-bearers of the Church are inspired with a new zeal and devotion to Christ's cause. A new inward peace, and a new outward joy, are manifest in all the members."

This testimony to a quickening of spiritual life showing itself in so many directions, and continuing when the earlier time of excitement was over, impresses us with a strong sense of reality and fruitfulness. This impression is deepened by the assurance given by the Rev. James Webster, of Moukden, who edits the pamphlet from which we are quoting. As to the teaching which has borne such signal fruit, he writes: "That which oppresses the minds and hearts of the penitent is not any thought of future punishment of the wicked. That thought may have been present to them, but seldom has one heard it expressed. Their minds seem full of the thought of unfaithfulness, of ingratitude to the Lord who had redeemed them, of the heinous sin of trampling on His love. . . . It is this that has pricked them to the heart, moved them to the very depths of their moral being, and caused multitudes, 'not being able longer to contain,' to break out into a lamentable cry, 'God be merciful to me a sinner.'"

The same writer justly adds: "A generation must pass before a fair and true appreciation of the results of this revival can be formed. Meantime we are glad, and thankful to Almighty God for His grace to this Church in Manchuria."

We have drawn our illustrations from one mission field only, but such times of revival have been seen in many parts of the world.

In Japan great religious movements were experienced in 1882–83 and 1901–02, with many cases of clear conversion,

and a lifting of the Church to a higher level of Christian experience. In the year 1905 a movement of very marked spiritual power visited many parts of India, and continued at least two years. It seemed independent of human leadership; its first effect was deep conviction and confession of sin on the part of Christians; and its most marked result was seen in greatly transformed lives. Prior to that there was a marked revival in Travancore, South India, in 1881, and another some ten years ago, described as a great spiritual wave of power with lasting results. In 1893 there was a great religious revival in Uganda, the result of which was a great extension of the work of the Church. In South Africa a revival took place in 1896, and in the Transvaal in 1899–1900. In other parts of Africa, as Congo, Nigeria, Gold Coast, etc., revivals have from time to time taken place.

Many missionaries express their longing for such manifestations of divine power in their own mission fields, and the Conference will assuredly be of one mind to pray that these longings may be fulfilled. Movements of this kind can neither be commanded nor controlled. But they come in answer to the prayer of faith, and the evidence of their reality is seen in the fruits of holiness which they produce.

PRAYER

Our enquiry whether the members of the Church in the mission field have learned the secret and the power of prayer is rightly handled with great caution by our correspondents. Like the enquiry as to times of revival, it touches the deep things of the Spirit, in regard to which reverent watchfulness is more becoming than confident affirmation.

There seems to be a general consent that the Christians in the mission field are in a sense much given to prayer. Their simplicity of faith, firm belief in the value of prayer, their extensive use of it in daily life, and willingness to gather together for united prayer, are all encouraging signs of the reality of their Christian life.

We are not surprised to be told that they at first give to material needs a large place in their prayers. "Give us this day our daily bread" is a petition taught us by the Lord Himself, and if they begin by praying about temporal concerns, we are all the more assured that when they pray for spiritual blessings they mean what they say, and, in the grace of God, will receive what they pray for.

It is natural, too, for the Christians of many of the mission fields to be more free and more simple of speech than we of the West are. Hence a readiness and freedom from reserve or restraint in public prayer to which we are strangers. But let us not judge them, therefore, as shallow or unspiritual, and let us not mistake our own conventional or racial shyness of speech for spirituality.

The Fatherhood of God is a truth which has a firm hold on those who are as children in His house, and they bring to Him all their concerns with childlike simplicity and directness. They firmly believe that their prayers are answered, and so experience the joy of prayer to a degree that many of us have not reached.

We are assured also, by many of our correspondents, that there are men and women among their Christian people who have gone much further than this. These have learned the secret and power of prayer in a special degree, and give time and strength to this ministry. There are Church members in the mission field who are thus a benediction and a power in the Church of God. For them let us give thanks, while we seek to catch their spirit and imitate their example.

As for the many whose prayers are as yet on a less spiritual plane, every effort should be made to retain the simplicity of their praying, while adding to it reverence and spiritual depth. Forms or models of prayer may often be helpful to them, and familiarity with the great devotional language of the Scriptures will carry them on from strength to strength in prayer.

CHAPTER VII

CHRISTIAN LITERATURE AND THEOLOGY

The study of the spread of Christianity shows very clearly that permanence in the results of Christian work is bound up with the possession of the Bible in the vernacular of the people, and that Christianity has been most intelligent, influential, and progressive when mental activity has been most carefully nourished and stimulated by Christian literature. The consideration of the provision which has been made for the instruction and upbuilding of the Churches of non-Christian lands by the provision of a Christian literature adequate to their needs is therefore the final, and certainly one of the most important parts of the enquiry into the condition and prospects of the Church.

It is very satisfactory to have evidence that with rare and slight exceptions all missionary organisations have been alive to this duty, and have made some effort to provide for the intellectual needs of those who have been gathered out of heathenism through their instrumentality. In this great work they have received assistance from two sources, the value of which is beyond calculation. In the first place, the marvellous development of the modern printing press is an asset which was denied to workers of earlier times, and has enabled modern Missionary Societies to produce literature attractive in form and at a minimum of cost. At a very early stage in the development of modern Missions printing presses were set up on all the principal mission fields

and at many mission stations, and were largely used for the production of the earliest forms of literature prepared by the missionaries for their converts. The growth of a secular press has in more recent years considerably reduced the necessity for work of this kind on the part of the Missionary Societies. There are, however, still a considerable number of presses in various parts of the field, some of which have become large and successful commercial undertakings.

The second line of assistance has been found in the generous munificence and wise administration of work and funds by the great Bible and Tract Societies. These have brought resources of money and expert counsel and help to bear upon this branch of missionary service at many points. Without their aid it would not have been possible to do a tithe of what has been accomplished or to do it so well.

PROVISION OF THE SCRIPTURES THE FIRST CARE OF THE MISSIONS

The translation of the Scriptures has occupied the first place in the provision made for the instruction and building up of the converts from heathenism, and the story of the translation of the Scriptures is a very important and thrilling chapter in the missionary enterprise of the Reformed Churches. It is remarkable how general has been the consensus of opinion and of action on this subject. The first thing a missionary tries to do is to teach his converts to read, then to provide them with some portion of the Word of God for the nourishment of their Christian life. The work of translation has called out the highest and best powers of a great variety and a great company of men. Men who made no pretension to scholarship have found themselves by the force of circumstances compelled to begin the gracious work among ignorant people. Men of the highest intellectual qualifications have devoted their lives to the great task.

DIFFICULTIES ATTENDING TRANSLATION

Dr. Julius Richter, in his valuable *History of Missions in India* (p. 287), says—

"The work of translating the Bible has from the first occupied a distinguished place on the programme of Evangelical Missions. The work accomplished is of a very high order; in fact, it is in many ways perfect in its kind. The task is a stupendous one. In India 147 different languages and dialects are spoken; far and away the larger number of these were not even reduced to writing, or at any rate were not yet moulded into shape for the purpose of literature, when the translation of the Bible was commenced by the missionaries. In many of them they were compelled first of all to compile the most elementary auxiliaries, grammars, and dictionaries. It cannot, therefore, be marvelled at if many of the earliest translations soon proved unsatisfactory, and had to be replaced partly by a succession of revised versions, partly by wholly new ones."

In China the difficulty of the translator has not been in the multiplicity of tongues but in the niceties of a language varying from an antique classical style which can be appreciated only by literary purists, through various gradations of cultured expression down to the many forms of vernacular speech used by the people in various parts of that vast empire. The natural tendency of the earlier translators in dealing with an ancient and highly developed literary language is to render the Word of God into phraseology which commends itself to native scholars as really representing their highest culture. The Delegates' Version, which was prepared between 1847 and 1855, was singularly successful. The classic beauty of its style commended it to scholarly Chinese, though it was too difficult for widely popular use; and in adapting the thought to Chinese idiom, exactness of rendering was too often sacrificed.

This version was followed a few years later by that of Bridgman and Culbertson, and this again by several

individual efforts, all showing a general desire for a simpler style and a more faithful rendering than the Delegates' Version had attained. The General Conference held in Shanghai in 1890 made a resolute effort to produce a standard version fitted to secure general acceptance. Three companies of translators were appointed to prepare versions in three different styles: (1) High Wen-li, in the antique classical style similar to that of the Delegates' Version; (2) Easy Wen-li, in the more simple and modern style of current literature; (3) Mandarin, in the common vernacular of the North, Centre, and West of China. The New Testament in these three forms was completed, printed in tentative editions, and reported to the Centenary Conference of 1907. It was then apparent that, as had been anticipated, there was a close resemblance between the "high" and the "easy" literary versions, and the Conference pronounced it "highly desirable" that these two should be combined in one standard classical version, elegant without being too "high," and "easy" without being vulgar. The possibility of doing so is still *sub judice*, but the modern education movement, the creation of a newspaper press, and the development of a more popular literary style, all encourage the hope that this can now be done. Meanwhile freshly appointed companies of translators are at work upon one classical and one Mandarin version of the Old Testament. It is hoped that these protracted labours will put an end to the confusion long caused by the use of various competing versions, and, with the aid of spontaneous local efforts, will give to the Church in China one classical version, and one version in Mandarin and each of the other principal vernaculars, all harmonised as to interpretation, and together meeting the need of scholars and people in all sections of the Empire.

What Dr. Richter has said of India describes accurately what has taken place, and is still going on, all round the mission field. First comes a tentative version of some book or books of Scripture by an individual. This is followed after a time by revision on the part of all the

members of the same Mission. A second, and even a third, revision is made in the course of years, especially in the more important language areas. The growing spirit of unity and mutual confidence and respect is strikingly seen in the close association of men who differ very widely in theological opinion and ecclesiastical order, but who become collaborators to obtain the most accurate, idiomatic and attractive rendering of the Word of God.

ILLITERACY PREVALENT EVERYWHERE

A very large proportion of the converts in every field are illiterate, while in some all are entirely ignorant of the mystery of letters, until the language has been reduced to writing by the missionaries. It is not at all surprising, therefore, to learn that their appetite for literature is not great and that the New Testament and Hymn Book are very often their whole library.

In India the poverty of the people is extreme, and the difficulty of finding money to purchase even the cheapest book is remarked upon repeatedly by those who have furnished information. "It must be remembered," says one in Western India, "that the ability of the rank and file to purchase is very limited, while large numbers are yet too illiterate to utilise very largely any kind of literature." "Most of the Christians in this district," says another, writing from the opposite side of India, "being very poor and illiterate, there is no demand for literature."

Notwithstanding the general impression that the Chinese are all readers because they pay exceptional honour to literature and the literary class, it is a fact that nine-tenths of the people in their heathen state are illiterate, and find great difficulty in learning the book language. Hence we are told from Manchuria that "most of the converts were illiterate as heathen. As Christians they have learned to read the Bible and Hymn Book, but do not read much else."

From Central China comes the statement, "Compara-

tively few can read pleasurably, and they almost never get beyond their Hymn Book and New Testament."

From many stations in Africa such statements as the following come: "The Bantu races are no great readers. They read their Bible and Hymn Book, and some subscribe to a newspaper." "The people are not yet advanced enough to care to spend money on literature." "The people do not read much—Hymn Book, Prayer Book, and Bible are in most cases their only literature."

NOTWITHSTANDING DIFFICULTIES LITERATURE IS PREPARED

Notwithstanding such drawbacks, the provision of a Christian literature in the vernacular for devotional purposes, for the broadening and enlightenment of the Christian life, for definite instruction in Christian truth, and for apologetic and polemic, has steadily and increasingly occupied the attention of many missionaries. It must be confessed that the Home Boards have not been so much alive to the need as the workers in the field. In fact the records of the papers and resolutions on the subject at every Conference of missionaries in every great mission field are a painful commentary on the lack of adequate realisation of the importance of this branch of missionary effort by those who have to provide the funds for mission work.

Unfortunately the information furnished on this subject has been very inadequate and very unequal in amount and value, but enough has been given to bring out some most interesting and suggestive facts.

Notwithstanding great limitation in means and pressure of time the extent and variety of the literature already provided is remarkable, though it varies, as might be expected, under the diverse conditions of work in different parts of the world. In the British Colonies in South and West Africa, and still more in the West Indies, English is so largely used that the provision of vernacular literature has been restricted, and is limited very largely to

devotional books and newspapers or magazines. "The native ministers use English." "There is a great lack of commentaries in English suitable for the use of pastors and preachers," are statements from the Transkei and Natal. From Livingstonia comes the following: "Beyond a Hymn Book and Catechism there is practically nothing. Too much value has been set on English, in which language there is a very fair circulation of helpful books." From the Gold Coast it is reported that English is largely used, and that simple books in English are most needed." Similarly, from Old Calabar we are told that "short, simple commentaries in English are greatly desired for pastors and others." It is evident, however, that even in the Missions where English is largely used there is a growing feeling that it has been a mistake to rely upon it so largely. The lack of literature in the vernacular for the use of the Christian people generally is being increasingly felt, and efforts are now being made to remedy the defect.

LITERARY PROVISION IN UNWRITTEN LANGUAGES

Passing from these exceptional cases to a general survey of the whole field we find a clear line of distinction between the Missions in lands where the languages have in the first instance been reduced to writing by the missionaries and those in which Missions have come into contact with old civilisations and languages which possess an indigenous literature.

In the first case, the Roman alphabet has been invariably used, and phonetic systems of spelling have been adopted, thus greatly facilitating the process of learning to read, and ultimately fixing the orthography of the language and the meaning of the written word in accordance with the judgment of the teachers.

Each language area of this kind is usually occupied by one Mission, or one Mission has been the dominating influence in it. One mission press has usually done the printing, and the literature provided for the Christian

Church is the expression of one dominant form of Christian life, and of the ideas of one set of workers as to the intellectual capacities and requirements of the Church and of the people generally. It is instructive to observe how thoroughly different companies of Christian workers, labouring under very different conditions, have pursued the same idea, and have provided for barbarous peoples the substantial foundations of a varied Christian literature. The following examples will illustrate this position :—

Basutoland

The Paris Evangelical Missionary Society have had for many years a printing press in connection with their most interesting and successful Mission in Basutoland. They first took the Gospel to those people, and until quite recently they were the only Christian workers among them. They have seen the nation lifted out of barbarism into a well-ordered, prosperous, civilised life, and they have given them all their books—first the Bible, then school books, and the beginning of a general literature, a weekly newspaper which has now been published for forty-three years, a Sunday-School paper, and an important list of religious books and books for Biblical study, including an Introduction to the Bible, a Dictionary of the Bible, Old Testament History, New Testament History, and Commentaries on various books of Scripture.

Uganda

The leaders of the great Mission of the Church Missionary Society in Uganda have been fully alive to the importance of providing mental food for the young Church in that Mission, and have made a good beginning in no fewer than seven languages. The most important of them is Luganda, spoken by the Baganda people, among whom the Mission commenced its work in 1877, and who are the ruling race. Bishop Tucker writes, "It must be remembered that thirty years ago Luganda was an unwritten language, and that the first task which the early missionaries had to take in hand was the reduction

of the language to writing." He then gives a list of books prepared by the Mission which, in addition to those required for schools and for the study of the language, contains the following, specially provided for the nurture of Christian thought and life: the whole Bible with marginal references, and notes, the Book of Common Prayer and Hymn Book, Morning and Evening Prayer and Litany, Children's Service Book, Daily Prayers, two Catechisms, Oxford Helps to the Study of the Bible, Old Testament History, several Commentaries, Robertson's Church History in two volumes, four volumes by Norris on the Prayer Book, etc.

Madagascar

In Madagascar there is another great Mission much older than that in Uganda, but with a similarly thrilling and inspiring history. Here the London Missionary Society were for many years the only workers, and still hold the premier position in the number of their Churches and adherents. The L.M.S. press in Antananarivo has for many years been the chief vehicle for the provision of literature, as the missionaries of that Society were the first to reduce the language to writing and to provide a translation of the Word of God. The Rev. James Sibree has kindly furnished a comprehensive statement of the nature and extent of the literature provided for the Malagasy people by the various Missions—

"For many years past the different Protestant Missionary Societies working in the island have endeavoured to give the Malagasy useful literature. At first, and for some time after the re-establishment of missionary work in the interior (the L.M.S. recommencing work in 1862 after an interruption of twenty-six years), such literature was chiefly confined to elementary school books, catechisms, and new editions of the hymn book prepared by the first L.M.S. missionaries. In 1865 a magazine called *Teny Soa* (*Good Words*) was commenced, at first bi-monthly, but after a year or two with a monthly issue, and this has been carried on uninterruptedly up to the present

time. While chiefly religious and scriptural in its character, a great deal of general information has always been included in its articles, and it is greatly appreciated by the Christian community. A quarterly magazine, with articles of a fuller and superior character, has also been issued by the L.M.S. for several years past, and for the last four or five years this has been edited, and almost all the articles written, by intelligent Malagasy.

"The other Protestant Societies—the Friends, the Anglicans, the Norwegian Lutheran, and the French (Paris) Society—also have their monthly magazines. Of these, one of those issued by the Friends, is a children's magazine, for long edited by Malagasy, and is illustrated by lithographic pictures drawn by natives, while another is a religious newspaper, devoted to news of the schools and churches. For the last five or six years monthly papers have been issued by the L.M.S. and Friends' Missions, giving the substance of the International Sunday-school Lessons for Sunday-school teachers, and following the course of study arranged for each year.

"Very many editions, continually enlarged and improved, have been issued of the L.M.S. Hymn Book, together with the tunes in sol-fa notation, and a good many hymns have been written by natives for special services. The other Missions also have their hymn books, as well as their liturgies, and books of prayers for marriage and other occasional services have also been issued for the use of pastors and for family worship by the L.M.S. Mission.

"The *Pilgrim's Progress* was (the first part of it) translated by the first L.M.S. missionaries about the year 1830, and several editions of it, including the second part, have since then been issued. It was a favourite book with the first Malagasy Christians. The *Holy War* has also been translated into Malagasy.

"Chiefly for use as class-books for the L.M.S. Theological College, but also for pastors, preachers, and students generally, a number of books have been prepared on systematic theology, Church history, liturgies, Scripture introduction, the Romish controversy, apologetics, etc.

Very full exegetical and homiletical commentaries have also been issued upon almost every book of the New Testament, and upon several of those of the Old Testament. These have been chiefly by L.M.S. missionaries, but also by those of the Anglican and Lutheran Missions. A pretty full *Bible Dictionary* of 900 pages was issued several years ago, and a fuller and more complete edition subsequently, illustrated with maps and woodcuts. To these have been added a number of very complete science books, a zoology, botany, geology, chemistry, physics, etc., mostly illustrated with lithographs done by native lads. Some few Christian classics, such as the *Imitation of Christ*, Paley's *Evidences*, and others, and some of the Lutheran Confessions, have also been translated into Malagasy. A full Concordance to the Bible is now being printed by the L.M.S. press. Large numbers of tracts, sermons, and smaller books are issued from the mission presses. Good dictionaries, grammars, and helps to the study of the language have also been prepared by L.M.S. and other missionaries.

"Several books have been produced preserving the traditional lore of the Malagasy, in the way of legendary history proverbs—of which there are large numbers—folk-tales, songs, fables, children's games, all, of course, contributed by the people themselves."

Samoan Islands

Another illustration of the way in which missions among primitive peoples have recognised their responsibility, and have created an entirely new mental and spiritual environment for those to whom they have brought the knowledge of Christ, comes from the Samoan Islands in the far-away Pacific. The Gospel was first introduced to those islands by John Williams in 1830, and at that time the people were ignorant, uncivilised, and warlike, enslaved by the grossest superstitions. To-day they are a Christian nation, who build their own churches and school-houses; support their own pastors and teachers; go as missionaries to Papua and elsewhere; contribute

generously to Mission funds, and are growing in intelligence and Christian character.

A number of school books, ranging from the most elementary subjects to a text-book on natural science, test-books for the use of the theological students in the Malua Institution, commentaries on St. Matthew, St. Mark, St. John, Acts, Romans, Galatians, and the Pastoral Epistles, have been provided for the Church, in addition to a version of the Scriptures, of which it is said, "The Samoan version of the Bible is without doubt the best in the South Seas for its close and beautiful rendering of the original, and for the purity of its Samoan idiom," and an excellent hymn book containing upwards of 400 hymns.

"In 1890 a monthly magazine was commenced, which has been useful in promoting a taste for reading amongst Samoans generally. The magazine is a 24 pp. 4to. tractate, and has a circulation of 2500 monthly—the subscribers paying for the magazine at a price which meets all expenses. Besides Church news, it supplies news of the world of general interest, and contains at least one article of a semi-scientific and technical character. Tropical agriculture is one of the subjects regularly supplied by one of the L.M.S. Staff. The magazine contains explanatory and illustrative comments on the International Sunday-School Lessons for one or two months in advance.

"Several of the best-known stories from the *Arabian Nights*, and some other works of fiction, have been translated for the magazine. Whilst these have been much appreciated, especially in reading circles, the natives prefer on the whole articles of permanent value, and have an undying interest in articles of a religious character."

The same kind of experience and the same strong sense of the need of special effort to supply the awakened intellectual hunger, and to provide for the nurture of the young spiritual life of the converts, is evident in many fields which are not yet so fully developed as those just referred to. Unfortunately, the information furnished from most of them is so scanty as to be almost useless.

A GREATER TROUBLE AND MORE PRESSING NEED

When we turn to the larger language areas, and to the regions where a written language and an indigenous literature and sacred books are to be found, the preparation and provision of a Christian literature assumes a different form and is of even more urgent importance. Among the people who have no books until after the missionary has begun his work, all vernacular literature, scanty or otherwise, must for a long time be Christian in its origin and in its tone, and more or less helpful to the upbuilding of the Christian life. Where a literature already exists, the thought and conduct of the people cannot but be greatly affected by its character. Among peoples accustomed to books the door is also open for the introduction of anti-Christian literature. What is involved in this in all parts of the Oriental world may be gathered from the testimony of many witnesses.

Corrupt Literature in the East

The literature of Moslem lands is mostly impure and frivolous, though Arabic is a language rich in lofty expression and possessing many books of refined thought and great power. Hence comes such humiliating statements as :—" With the new opening of the country under the Constitution the pernicious post and picture card has made its appearance in the most gross and immoral forms. Not a few bad European novels have been translated into the Turkish language and sold throughout the country."

The moral influence of Hinduism is no better nor more elevating than that of Islam. From all parts of India comes testimony that it is filled with vernacular literature of a corrupt and debasing kind, which is made worse by the fact that most of it is stamped with the seal of religion and issued in its name. This is being added to daily by translations of the productions of Western unbelief.

" The cheap books of the Nationalist Society, with

their arguments against Christianity, are distributed among the students. The Arya Samaj publishes tracts and little books in the vernacular retailing the objections of Western unbelievers. Native presses flood the market with booklets of vile stuff in poetical form which is attractive to the people."

"Hindu books full of false teaching and false ideals and translations of theosophical books, infidel, agnostic, and anti-Christian works, and vile novels, poison the minds of young and old alike and find many readers."

"Almost all the indigenous literature is religious and filthy, in that it describes the lives of the gods, and especially the amours of Krishna."

"There is considerable danger to the morals of the people from the low and sometimes grossly immoral character of the Hindu books published among them. It is very desirable that in Christian literature we should have a class of books that would in some way take the popular place that some of these Hindu books now have."

Anti-Christian Literature in the East

"Of late, anti-Christian literature has been finding its way into the vernacular, including attacks on the historicity of the Gospels, and objections of the ordinary rationalist type. Mohammedans as well as Hindus are using such weapons. They are also taking advantage both of the unrest in the West and of the interest in comparative religion. I heard recently of a Mohammedan publication which printed in parallel columns extracts from European writers in praise of Mohammed, and quotations from recent Bible dictionaries, etc., seeming to discredit the historicity of the Bible."

Even in countries where the indigenous literature has not the gross and erotic character which it has in India, it is being increasingly utilised in antagonism to the spread of Christianity. A remarkable instance of this is cited from Burma.

"An Australian who came to Burma some ten years ago and put on the yellow robe, has been especially

active in circulating infidel literature in English, and he has had some of it translated into Burmese. He has been supported in this by a Buddhist Tract Society."

The contrast between the position of the peoples whose knowledge of writing and books has come entirely through the labours of missionaries, and that of those of the civilised Orient, is strikingly illustrated by the replies which have come to the question, "Is there any danger in your field from any form of pernicious literature?"

From Africa, with only two exceptions, the answer is "No," or "Not yet,"—the exceptions being districts where the English language is so largely used that comparatively little has been done for the vernacular. From Sierra Leone comes the statement that infidel literature in English is being introduced, and from Mombasa on the East Coast we are told, "Not yet, except as the people learn English." On the other hand, from China and Japan the note of trouble is sounded continually.

The Japanese are a reading people. There has been in recent years a remarkable development in the use of newspapers and periodicals, and we are assured that "the country is being flooded with pernicious literature," that "materialistic and rationalistic literature is scattered broadcast," "a free press offers a great temptation which is constantly used," and "novels with an immoral bias constitute a grave danger."

In recent years the influence of Japan in China has been very great, and the testimony from all parts of China is startlingly frequent and emphatic as to the extent to which Japanese literature is affecting the reading classes. In Manchuria, "Japanese versions of western materialistic and agnostic literature flood the country." In Shansi, "the student class are reading much western atheistic and materialistic literature, so that it is being commonly declared that the western savants have discovered that there is no God."

In Wuchang it is felt that "there is great danger to the student and other reading classes from a class of vile and infidel literature chiefly imported from Japan."

In Kiangsu, "agnostic literature is spreading greatly among the officials and literati of higher degree. The Japanese have translated and scattered the works of atheists," etc.

In South China, Japanese books against Christianity are getting into circulation rapidly.

VARIED EFFORT TO MEET THESE NEEDS

The importance of making provision for an adequate and suitable Christian literature in such lands and under such conditions as these is self-evident. Not only are books required as the weapons of the great Christian apologetic and polemic, but it becomes increasingly necessary that the converts and Churches should be nourished and built upon their most holy faith. It is not at all surprising, but it is exceedingly satisfactory, to find that not a few missionary workers of all sections of the Church have been fully alive to the need, and have sectionally, and also unitedly, made great efforts to meet it.

In Moslem Lands

In Moslem lands, the two mission presses at Beyrout and in Cairo are employed to the utmost of their resources and power, and it is reported by one of the ablest and best known missionaries in Egypt that, "on the whole, Arabic-speaking Christians are probably better supplied with literature than any other Christians in the mission field."

Provision made in India

In India, from the very beginning of Protestant missionary work in the eighteenth century, there has been attention to literature in various forms. The great Danish missionary pioneers in South India were fully alive to the importance of this branch of their work, and were generously helped by the Society for the Promotion of Christian Knowledge.

At the beginning of the nineteenth century a great impetus was given to literary effort by the Serampore missionaries and their press. Carey's literary labours were prodigious.

Ever since the foundation of the Religious Tract Society it has been foremost in the encouragement of Christian literature in India. In addition to the direct help given by it in various ways, there are twelve Auxiliary Tract Societies in India and Ceylon, each of which is doing a great work.

The Christian Literature Society, which was founded in London in 1858 as a Memorial of the Mutiny, under the title, "Vernacular Education Society," is another great helper in this department. It has developed an enormous work in the preparation of books, chiefly educational, but also instructive and apologetic, in eighteen of the Indian languages.

Besides these two great interdenominational organisations, almost every large Mission makes provision by means of its own press for the production of literature specially adapted to its own requirements. There are forty-five mission presses at work in India, Ceylon, and British Burma.

It is said that "the mere titles of the books which have been written by the representatives of Protestant Missions in the languages of India would fill a thick volume" (Richter).

Christian Literature in China

In China, literature has been a very prominent feature in the Christian propaganda alike of the Roman and the Protestant Churches. Early in the seventeenth century Ricci and his colleagues poured forth books in large numbers on many general subjects as well as on religion. It is interesting and pleasant to note that more than one of their theological books has been gladly adopted by Protestants.

Premare's tract on God is issued by several of the Protestant Tract Societies. It is said to be "the only

really sublime piece of writing in Chinese Christian literature."

There are several Tract Societies which together cover the whole of China with their operations, the annual issue of one or two of which now amounts to millions of pages.

The Christian Literature Society for China, founded in 1887 as "the Society for the diffusion of Christian and general knowledge among the Chinese," has added enormously to the effective force of the Church of Christ in this direction.

In connection with the Centenary Conference at Shanghai in 1907, the Rev. D. M'Gillivray issued the Union Catalogue of Christian Literature in Chinese. In it there are 1114 titles, some only tracts, but the majority substantial works, and most of them theological. "Some are works of great erudition and research."

Rapid Literary Development in Japan

In Japan the educational and literary development along modern and western lines has been phenomenally rapid. At the Shanghai Conference it was reported that "almost all the well-educated men in Japan read English, and, consequently, Christian literature in the original is available for them." Mr. J. L. Cowen, of the Methodist Episcopal Publishing House, Tokyo, wrote: "I think the larger part of our Japanese workers read English well enough to prefer the original. As an instance we sold about 150 copies of Dr. Fairbairn's *Philosophy of Religion* last year, and many of the purchasers were Japanese." The spread of the knowledge of English has not diminished the demand for Christian literature in the vernacular. Various mission presses still continue their work, and there are a number of Christian firms engaged in printing Christian books and periodicals. There is a Committee on Literature appointed by the Standing Committee of Co-operating Missions, which is intended "to act as a clearing-house of information and counsel about books that ought to be translated,

or are being translated, into Japanese, as well as to undertake the translation of certain important works itself."

The catalogue of publications issued by the Christian publishing houses in 1907 contains 475 titles of books, in addition to a large number of tracts.

It is instructive to observe the nature of the literary provision which has been made, and the lines along which indigenous Christian literature is gradually springing up.

HYMNOLOGY AND AIDS TO WORSHIP

Apparently without exception Christian praise has followed immediately after, if it has not synchronised with, the provision of portions of the Word of God. The hymn book is coupled with the Bible as a matter of course in the information sent from every part of the field. Not only so, but the universal attraction and influence of rhythm and music is manifested in two directions—the love of singing, and the fact that the earliest and most successful efforts in original composition among native Christians everywhere are metrical. This is remarkably the case in India, where the genius of the national mind is poetical, and already the native lyric and bhajan set to native music has become a common and popular feature in worship. The testimony on this point from all parts of India is very striking, and some of it suggests a direction in which it may probably be found helpful to develop Christian literature in the future. A missionary among the Gonds says, "Our people read too little; they sing more. Their singing has a distinct influence on their habits of devotion." In Marathi a large and varied hymnology has been provided. More than 750 hymns are in use; about half of these are translations of English hymns, the rest are native, sung to native tunes. "Many of these are of real poetic merit and of spiritually high tone, though lacking in the deeper spiritual experiences." In Hyderabad many English hymns have been translated into

Kanarese, and used with English tunes, but the Indian lyric is most popular. In the Tamil country there are already several collections of hymns, translations from the English and German. Sankey's hymns are in use. There is a children's hymn book, but the native lyric is the favourite. Among the Telugu people, "The native Church is not producing an indigenous literature or showing any signs of original thought. The only direction in which there is any originality is in the production of hymns and short poems."

The bent of the Indian mind is further indicated in the statement that a Tamil Christian has produced a version of *The Pilgrim's Progress* in Tamil dress, not at all as a translation, but the idea has been taken and presented as an ode on the lines of the *Ramayan*.

One of the most experienced missionaries in Calcutta urges that there is special need of versified versions of the Scriptures to suit the Hindu habit of mind.

Liturgies, books of prayers for family use, and catechisms, have, of course, been provided by various Missions for their converts, some distinctly associated with particular ecclesiastical or doctrinal views, others prepared by men who felt that the converts, being ignorant and illiterate, needed to have elementary Christian truths stated and committed to memory in brief, concrete form, and that they required some assistance in expressing themselves in simple forms of prayer.

AIDS TO CHRISTIAN THOUGHT AND LIFE

Next to the hymns which so richly embody the experience, and which are the cherished property of the universal Church, *The Pilgrim's Progress* seems to be the book earliest and most widely provided for the converts. It is to be found in every mission field and almost in every language in which the Christian Church is being formed.

The German missions have found a common ground, and a clear and satisfying statement of their faith, in

The Little Catechism of Martin Luther. This has been translated into no fewer than fifty-nine languages.

A considerable number of other familiar aids to the Christian life have been translated into various languages. Most of them are evidently intended for people who are still at an early stage in their Christian experience. Not a few biographies of eminent Christians have been written or translated and are very popular among converts in every part of the field. Scripture histories, aids to the study of the Bible, and commentaries on the Gospels and on several of the other books of the New Testament are to be found in considerable numbers in the catalogues of all the Tract and Christian Literature Societies, and the list of Christian periodicals, either weekly or monthly, some of which have a large circulation, is a long and growing one.

MUCH MORE REQUIRES TO BE DONE

Satisfactory as the evidence seems to be that much and very general attention has been paid to the provision of literature for the use of the Christian converts from heathenism, there is another and serious side of the enquiry which demands careful consideration.

Four facts come out very clearly in the information which has come from the field.

1. There is a growing demand for more literature, and literature of a different character.

Notwithstanding the poverty, the illiteracy, and the lack of any appetite for reading, which still mark the great majority of the converts in every field, there is a steadily increasing number of Christians of the younger generation whose intelligence and whose spiritual apprehension demand the nourishment of a richer and more varied literature than has been within their reach hitherto.

At the Shanghai Conference in 1907 a criticism by Dr. Sheffield was quoted with approval, which is certainly confirmed unconsciously by testimonies from many

fields. Dr. Sheffield said: "My impression is that the bulk of Christian literature in Chinese is prepared not for the Christian Church but for non-Christians, and that much of the literature prepared for Christians is directed towards babes in the Christian life, whereas the time has fully come for more mature instruction, for meat in the place of milk."

The demand to-day from every part of the mission world is for more books on the devotional life, more varied and instructive general reading, more complete and suitable commentaries on Holy Scripture, more advanced text-books for theological students.

"It is a hopeful augury of the future of the Church in China that books on the deepening of the spiritual life, such as Andrew Murray's books, translated by Mr. M'Gillivray, *The Christian's Secret of a Happy Life* (Mrs. Mary Kwoh), and the devotional books issued by the Young Men's Christian Association have had a large sale and have been found so helpful by Chinese Christians."—*Records of the Shanghai Conference*, p. 197.

A somewhat similar statement comes from South India. "The present need is to extend Christian literature, to publish original devotional books, not translations, and to produce vernacular Bible study text-books along the lines of the Young Men's Christian Association which will enable teachers, workers, and Christians to study the Bible profitably for themselves."

Nor is the lack peculiar to South India. "The need of a wholesome and varied literature is one of the most pressing in the Marathi Church. It is being slowly, but on the whole efficiently, met."

The complaint is made that, while there is in Hindi a considerable amount of literature of a controversial character intended for non-Christians, the books required for the nourishment of a growing Christian life are few, and there is special need for devotional books and books on practical Christianity.

In Japan, notwithstanding all that has been done, one writer says: "The Church is not fed; it is starving for a

wholesome and varied literature." He adds that "the native workers declare the lack is simply overwhelming. Many of them study English simply that they may have access to English books."

From Africa also the cry comes for more books, though in almost every case it is admitted that the number who would be likely to use them would at present be very small, owing to the general lack of interest in reading. Bishop Tucker, after describing the work which has already been done, goes on to say, "One great need of commentaries in the vernacular for the use of our native clergy; there is also a great need of books in the vernacular for the edification of the Christian people, and of text-books for use in our theological training work."

The demand for commentaries is universal and may be taken as an indication that the Bible is much used and prized by the converts.

MORE ORIGINAL WORKS, FEWER TRANSLATIONS

2. While there is thus a great and growing demand for more spiritual and intellectual food, there is a very general and growing feeling that there must be a difference and an improvement in literary form as well as in the treatment of the subjects. The earlier literature of the missions consisted necessarily, from the conditions under which it was prepared, of translations of western books, and it laboured under two serious disadvantages. The books had been written for people in a totally different mental and spiritual environment from those to whose needs it was attempted to apply them, and by men whose habits of thought and intellectual attitude towards the questions dealt with were entirely those of foreigners. Then they were translated by men who, though they had in many cases gained a sound and scholarly acquaintance with the language into which they translated, had not been able to separate themselves entirely from the manner of thought and the intellectual and spiritual atmosphere of their own people.

The unsatisfactoriness of such work, however accurate and good it may be, becomes increasingly apparent, as the Christian communities grow in intelligence and realise more clearly the responsibilities and the needs of the Christian life. This becomes specially true of translations of dogmatic teaching, because the mind of the West looks at truth from an entirely different angle from that of the East. The dissatisfaction with the present provision is now very widespread and general. One of the Indian native clergy writes: "The commentaries, vernacular or English, are not quite adapted to Indian modes of expression and illustrations. They are outright literal translations." Another Indian worker says: "Translations are helpful, but they do not touch the heart." The same feeling is expressed from other quarters. One of the Manchurian missionaries says: "Original work and not translations are greatly needed. Translations as a rule miss fire, not from failure of language, but from failure to appreciate the Chinese outlook."

Another missionary from China writes: "Effort should be made to provide a literature definitely prepared for the Chinese, and not mere translations of books prepared for Europeans."

Many expressions of opinion similar to these come from all parts of the mission field. The most striking of them, on account of its context, is from the Rev. W. H. T. Gairdner, of Cairo.

"The two best controversial apologetic books ever produced in the Moslem East (probably) *Sweet First-Fruits* and the *Beacon of Truth* (translated by Sir William Muir) were both by a Syrian Christian and entirely original works. They illustrate the intrinsic superiority of such works (when we can get them) over foreign works and translations; the thought idiom, not merely the language idiom, is there; heart speaks to heart."

The missionaries who are most thoroughly alive to the great importance of providing a Christian literature are most critical of what has been done, and most urgent in pressing for change and improvement.

At the Shanghai Conference, the Rev. J. Ross, D.D., was quoted as saying: "The style in which Christian themes are laid before the Chinese does not commend the truth of Christianity to the Chinese. Speaking to a Taotai a few days ago, who is a Chin-shih and a widely read man, he complained of the style of our Christian books, and asked why it was not as good as the style of Buddhism, by which that religion was universally commended to the Chinese people."

The Rev. J. R. Bacon, who has for some time been set apart for the preparation of Telugu literature in connection with the Christian Literature Society of Madras, in a recent report to his own Society, says: "Very much of this literature is of the age that is passing by, and which with some of us has passed by altogether. The matter is of the old order; the presentation of the Gospel largely dogmatic. Dogmas have the first place, and are thrust upon the reader, while Christ is not brought into personal relation with the reader, *i.e.* not presented as a Man among men."

"Again, the Telugu style is too often crude, neither colloquial nor literary, but such as has come to be used by those of us whose knowledge of the language is limited. Many of these books are translations from the English, and as such miss their mark. The time for mere translations, if it ever existed, has passed by now. A literature is springing up indigenous as well as exotic, and the style of those Christian books will not compare with the average style of the writing of to-day; they betray the writers as those who have no real grip of the speech of the people."

LACK OF INDEPENDENT THOUGHT AMONG NATIVE CHRISTIANS

3. The Church in the mission field generally shows, as yet, very little sign of literary power, and still less of any original and formative thought on the great questions of the Divine revelation and of spiritual life.

This is asserted too constantly and too definitely to admit of doubt. There are, however, in every great field exceptions, sometimes brilliant exceptions, to the general rule. Two have already been mentioned in Egypt. Yet the statement of a leading Indian missionary may be quoted as expressing the general experience: "It is one of the serious defects of our Indian literature that our educated Christians have not thus far separated themselves from the leading-strings of western missionaries in matters of Christian thought. . . . I have hardly known one Indian Christian thinker whose theology has revealed definite constructive thought, who has been able to shake himself away from the trammels of the West."

Such statements are very disappointing at first sight, but they are not very surprising when all the circumstances are considered. Another Indian missionary says: "The great dominating fact is, that the literary classes have not yet in any appreciable numbers accepted Christianity. Until they do so no indigenous literature can be successful."

This is equally true of China, and in addition it may be said that the whole system of Chinese education and the whole training of the Chinese mind has hitherto discouraged original enquiry or independent thought. The capacity has been there, but the habit of unquestioning acceptance of the thoughts and precepts of the mighty past has made the Chinese man a ready and unquestioning pupil rather than an inquisitive and restless scholar. There has not yet been time for the intellectual revolution of the past seven or eight years to produce its fruit in free enquiry and independent thinking and writing.

The Church in Japan has apparently given evidence of more intellectual activity than either India or China, but it has been so powerfully under the domination of its acceptance of everything western in the earlier stages of its modern life, that, while there is increasing freedom in the use of the pen in contributions to magazines and newspapers, there is not much sign yet of any independent treatment of the great themes of the Christian revelation

IS ORIGINAL THOUGHT AND EXPRESSION SUFFICIENTLY ENCOURAGED ?

Unfortunately, there are not wanting indications of other reasons which cannot be ignored, and which are not quite so satisfactory, for backwardness on the part of the native Christians in literary activity and the expression of independent thought. Not a few Indian missionaries do not agree with the general verdict that there is a lack of intellectual wakefulness and activity among the converts to Christianity, or that they are not thinking deeply on the great questions which must arise as the Christian revelation presents itself to the Oriental mind. "Here and there may be found one who may be said to think profoundly on theological subjects." "There are thinkers among her members who could greatly enrich her literature, and whose thoughts, because they are characteristically Indian, are far more worth publishing than nine-tenths of those imported from even England and America." Unfortunately, the general illiteracy of the converts, combined with their poverty, make the publication of books on ordinary commercial terms, with a view to remunerative sale, quite impossible. The author is too poor to take the risk, and the clientèle is too poor to buy. At the same time, the impression seems to be abroad, at least in some quarters, that the masterful leadership of the European nature is an effectual barrier to any free expression of opinions which may not be in complete harmony with the missionary teaching.

A prominent Indian Christian says: "The Christians who belong to the better classes are so few in number that they are absolutely lost in the mass. These men could act as leaders and thinkers in the community. But in the present state of western dominance and supremacy they cannot do so."

One missionary boldly writes: "The hand of the foreign padris who hold the purse strings is too heavy for anything like original and formative thought, or any other sort of real originality in India. . . . Till Indians get loose from the

bondage to foreign money, it is useless to expect much or any really inspired general literature."

The majority of those in India from whom information on this subject has been sought answer the enquiries regarding the literary effort and evidence of original thinking among the converts with a simple negative, or with such statements as that, "at present, foreign theology is accepted bodily, however antiquated," or "it is as much as they can do to master what they are taught," or "there are no indications of indigenous and original literature."

On the other hand, there are some who take a different and more hopeful view. One makes the interesting statement that "the Chinese get at the heart of a lesson perhaps easier than the average westerner."

Two frankly admit: "The native Church has not been encouraged to produce literature. Now there is a movement in this direction." "This department is not fostered by missionaries in general. There are slight signs now and then of originality."

The same diversity in testimony comes from Japan. While one says emphatically: "It is improbable that the Japanese will do much original work," another writes: "There is plenty of original thought, and also, fortunately, there are coming leaders of a high order of ability."

A Subtle Danger to the Foreign Missionary

These divergent notes are suggestive of a danger which subtly besets the missionary. Doubtless, those are quite correct who say that the native Church is not giving much evidence of literary gifts, and that original and formative thought has not found much expression among their converts, but it is possible that, in addition to the very legitimate explanations of such defect which may easily be found, there is also the subtle influence of that consciousness of our western superiority in knowledge, and in judgment and ability, which is often impatient with the ignorance and the mistakes of converts from heathenism; which keeps them in leading-strings too long

because it is afraid to trust them to manage their own affairs; which seeks to order all the detail of ecclesiastical order and life, because it finds this much easier than the wise and patient leadership that gives large liberty and takes great pains to correct mistakes, and which so takes for granted its own superior knowledge in the things of God that it practically forgets the free and effectual enlightenment of the Spirit of God bestowed on all who seek to know and do His will. When we realise for how many centuries the vigorous, progressive races of the West were under the domination of the Latin Fathers, in their doctrine of the inspiration of Scripture, their canons of interpretation, and their whole system of theological thought and statement, and how slowly, partially, and with what mental and spiritual conflict they have striven to attain to independence of thought and interpretation, it cannot be surprising that those who have received their knowledge of Christianity through the English language and from the vigorous, dogmatic teaching of the European races, should be for a long time in bondage to European statements of Christian doctrine and forms of Christian organisation.

May this not be one of the means God in His providence has ordained for preserving the substantial unity of the faith in its transmission from generation to generation and from race to race ?

The present temper of western thought on all matters of received opinion and critical enquiry will soon enough communicate itself to the races of the world to whom we have been the messengers of the universal evangel.

The advance of education will provide an ever growing number who will desire to read, and of those who can profitably and attractively write for the instruction and enjoyment of their fellow Christians. The activity and unrest of theological thought in the West is already powerfully affecting many minds in other lands, and probably not many years will have passed before the free spirit of Oriental Christians will find expression in views of truth and adaptations of Christian doctrine

which may perhaps startle, and even for a time pain, their teachers.

Meanwhile, the final fact which this enquiry should press upon the attention of the Church is :—

THE PRESSING NEED OF THE HOUR

4. There is pressing need for more worthy recognition of and more adequate provision for the production and circulation of literature suited to the growing requirements of the native Christian communities in all parts of the world.

In many cases larger funds are required to enable the Tract and Literature Societies to produce books at prices suited to the means of the people.

Greater use should be made, wherever possible, of the services of the intelligent, educated native Christians in the translation and revision of the Scriptures, and in translation of books for the instruction and edification of the Church. They should also be encouraged to reproduce the substance of such books in the form best adapted to the genius of their language and the modes of thought of their people, and efforts should be made to stimulate the production of original works by natives in their own tongue.

Even where this can be done to a considerable extent, it is evident that for some time to come missionaries will have to be the leading workers in the field of literature, and the Missionary Societies should be prepared to set apart men of experience, ability, and linguistic power, for this very important branch of work.

The venerable Bishop Thoburn says: "I have never been able to account for the want of interest among missionaries in India in the great work of publishing missionary literature as an aid to their work." He goes on to say: "The press is not used as it might be. In our own Mission we have made this a prominent branch of our work from the first, but we have never been aided to any practical extent by grants from the Missionary

Society, and this important branch has been sorely crippled for want of funds, almost from the first. Indeed, I am not sure that any Missionary Society operating in India takes any special interest in this most important branch of missionary work. After an experience of fifty years among the teeming millions of these vast regions, I have no hesitation in saying that I regard this agency as second only to preaching and teaching among all the forms of labour employed in the missionary world."

The Madras Conference of 1902 addressed a special appeal to all Mission Boards and Committees in Europe, America, and elsewhere, in which they pleaded :—

"To continue the work in the Christian Church and among the awakened thousands of the people and the millions of educated youth, suitable literature must be provided. You are aware that the indigenous literature will do but little to stimulate and satisfy an awakened conscience and a quickened intellect. Those who have brought the new spirit into the East must meet the new needs that have thus been called into being. In other words, your missionaries and their fellow-helpers must provide the publications that will give clear views of God's word, quicken devotion, develop the intellectual life, and form character. Some of your missionaries are admirably fitted for this work. Will you not relieve them to a great extent from other branches of mission work that they may give themselves to this one thing?"

Similarly, the great Centenary Conference in Shanghai in 1907 adopted a series of resolutions on Christian literature, of which the first was :—

"That, in view of the educational awakening and unprecedented literary renaissance of China, the influx of materialistic literature prepared in Japan, the slowness of production by sporadic workers, and the clamant need of the Church for new and helpful books, this Conference strongly urges the various Missionary Societies represented at this gathering to set free able men for

literary work. Unless this is done many of the reforms advocated in this paper cannot be carried out."

The Rev. W. H. T. Gairdner, of Cairo, who is the advocate of Missions to Moslems in this subject, after stating fully his views on the needs of the mission press, sums up:—

"These are mere suggestions, quite crude. They are worth little in themselves, as at the time of writing I have not the advantage of consultation with a single expert. But their real value is this: they show that the World Missionary Conference *must* go into this question of literature for mission lands in general, and Arabic reading lands in particular. What is wanted is an enquiry by experts into this matter from a missionary and a financial point of view. The findings of this committee of experts should then be made the basis of an appeal and a definite course of action, to be followed immediately after the enquiry has shown what should be done."

CHAPTER VIII

GENERAL CONCLUSIONS

To prevent possible misunderstanding, we recall at this point the position which we occupy as members of this Commission and of the Conference. We frankly avow that we are loyal members of different communions, and are in brotherly conference with each other without any relaxation of the responsibilities which such membership implies. In our consultations we have come to a clearer understanding of each other's principles and position, and rejoice to recognise that we can all learn from each other's teaching and polity, without being unfaithful to our own. We should injure rather than foster the spirit of Christian unity if we should appear to weaken the bonds which unite us to the communions to which we severally belong. We desire, therefore, that nothing in our Report, or in the general conclusions here presented, shall be understood as implying any disregard or forgetfulness of principles and views of truth which, if not ideally perfect, are for weighty reasons dear to us and the communions which we represent. We find our position accurately described in the *Letter to the Faithful in Christ Jesus*, issued by the Lambeth Conference of 1908, in the following sentences, which we cordially accept :—

"We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasise severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the

fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity" (Conference holden at Lambeth, 1908, *Encyclical Letter with Resolutions and Reports*, pp. 42, 43).

With these explanations we here summarise some of the more important matters which have come under our review in the chapters of our Report.

On Chapter I

1. We recognise the good hand of God upon the mission of the Church to the non-Christian world, not only in the wide extension of Christian missions, but especially in view of the remarkable evidence before us of the extensive, stable, and effective corporate Church life which has sprung up in all the greater mission fields.

2. We recognise in the existence and growing strength of this Church life the great witness to the world of the saving energy of the ascended Lord; and feel that its development calls for earnest and immediate study on the part of all Church and mission authorities with a view to the solution of the urgent and delicate problems relating to it. These problems we take to be such as the following:—

The relation in which the Church life in the mission field should stand in each case to the life and government of the parent Church; involving, on the one hand, the recognition of the autonomy and liberties of the Church in the Mission Field; and, on the other hand, the maintenance of such mutual affection and respect between the young Church in the mission fields and the older Church in the West, as shall enable the latter to continue to give to the former helpful and

sympathetic guidance when needful, lest, in the natural eagerness of young life growingly conscious of its own powers and capacities, and stimulated by racial and national aspirations, it should be led by inexperience and immaturity to break off hastily from old ties, and so multiply the divisions of Christendom.

3. We rejoice to recognise a growing spirit of love and unity among Christians, and call attention to the evidence of its working, especially in India and in China. We further note the fact that the present is apparently a period of wider denominational organisation, and of closer unity within larger denominational lines. We are assured that the members of various communions in the mission fields are generally in heartfelt sympathy with such movements, as tending not towards further separation, but towards that wider unity in which alone the Christian mind can ultimately rest. As a minority in the face of the non-Christian world they are strongly impelled to seek fellowship with all Christians, whether within or without the bounds of their own ecclesiastical fellowship. We believe this impulse to be due to a true working in them of the Spirit of Christ, and to be in no way inconsistent with due loyalty to the several communions to which they belong.

4. While disclaiming, as we have done, any intention to ignore the very real and weighty matters on which Western Christianity is at present divided, we venture to suggest that missionaries and Missionary Societies, while cherishing the same loyalty, should by all judicious means encourage this desire for unity, and make their sympathetic desire to promote it evident to all the Christian communities under their care.

On Chapter II

1. As we have indicated, we find a considerable variety of practice in regard to the conditions of admission into the membership of the Church. But we find on all hands a desire to guard the purity of the Church, and the

sincerity and holiness of life of its members. We recommend the utmost diligence in this work of careful scrutiny of those who seek admission to its membership, especially now when in many mission fields the growth of the Christian community in numbers and social influence makes profession easier than formerly, and allows the Church in many cases to escape the severe but wholesome test of obloquy and persecution for the name of Christ.

2. The practice of careful instruction and probation of Catechumens before Baptism is generally observed, with a few exceptions, and, in view of the circumstances referred to above, should be continued with increasing vigilance.

3. We think it right to express strong disapproval of the acceptance as candidates for Baptism by any responsible body, of persons who are already in the catechumenate of another mission within the same area, and trust that such action, which, happily, is not frequent, will be entirely abandoned by common consent.

On Chapter III

1. We have only been able in our third chapter to indicate how complicated and various are the questions that arise under the head of Church discipline. We do not desire to pledge the Conference to the views which we have expressed on particular topics; but record here our high sense of the healing and salutary influence of the godly discipline of the Church, when rightly administered, with vigilance and firmness, in the spirit of tenderness and sympathy.

2. It is of importance that Church discipline should be mutually respected by all communions, and that care should be taken to avoid receiving, even by inadvertence, those who are fugitives from discipline.

On Chapter IV

1. The matters referred to in our fourth chapter indicate how wide of the mark is the common impression that

when " a convert " is " made " the missionary's anxieties in that individual case are over.

We are impressed, on the contrary, with the wide variety of agencies which are in use, adapted with much ingenuity and singular pliability to all types of communities for building up in faith and godliness all ages and classes of the Christian people. It is obvious, however, that many of these agencies bear too much the character of make-shift arrangements, adopted in order to meet, partially and with insufficient means, urgent needs which can only be adequately met by methods of a higher order of efficiency. We infer from this that all mission authorities should see to it that full provision be made, by the maintenance of an adequate staff, to secure the due performance of this urgent duty. Otherwise, not only must this duty be imperfectly discharged, but further, the attempt to overtake it will inevitably absorb the force which ought to be available for directing and leading the work of evangelisation. We must add an expression of our conviction that at present such full provision is rarely made.

2. While, on the information before us, we find that there is some danger of overloading the young Church in the mission field by the over-multiplication of organisations of Western type, yet we recognise that some of them, if judiciously adapted to local conditions, and under proper local guidance, are well fitted to render useful service. We urge, as of especial importance, that for the edification of the Church members, adult and juvenile, there is everywhere need for increased attention to such matters as the following :—

(*a*) Day Schools and Sunday Schools.

(*b*) Family worship, and cultivation of Christian family life.

(*c*) Reading, not only as an accomplishment, but as a ready means of spiritual self-culture.

(*d*) The cultivation of habits of individual and social prayer.

(*e*) The holding of conferences for discussion and prayer, and the enforcement of these and similar duties.

On Chapter V

1. In view of the considerations summarised above, we feel that no part of the missionary's task is more vital, or more urgent at the present time, than the training of workers, both men and women, for all the forms of effort by which the Church is built up and rendered fruitful in every good word and work. Teachers, both in Day Schools and Sunday Schools, catechists, evangelists, Bible-women, visitors, assistants in hospitals, and boarding-schools, colporteurs, and other workers, in larger numbers and of much higher qualifications, are everywhere urgently needed.

2. But it is in regard to theological education and specialised training of preachers and ordained clergy that we find the greatest deficiency. There are important missions which have scarcely even begun work of this class, and in all it is more or less starved by lack of a sufficient staff of teachers, and of adequate educational equipment. In particular the following points are to be noted :—

(*a*) That there is frequently difficulty in securing a sufficient supply of students of the right stamp, men spiritually and intellectually qualified, and willing to receive the necessary training. The difficulty of supporting themselves and their families during the period of preparation, and the inadequate remuneration, or even maintenance, to which they can look forward after its completion, deter not a few from offering themselves for this form of self-denying service.

(*b*) That students who do offer themselves are sometimes discouraged and disappointed by finding that the meagre arrangements made for their training are insufficient to prepare them for the great responsibilities which await them.

(*c*) That there is here a great field for the liberality of far-seeing friends of missions, who might be in a position to endow, by large gifts, scholarships for the aid of worthy students, and professorships and tutorships by which the

teaching staff could be maintained independently of the ordinary income of the missions. The Church in the West has owed much to such foundations for the advancement of sacred learning, and the young Church in the mission field, consisting mainly of comparatively poor people, and struggling with the initial problems of self-support, can hardly be expected as yet to provide adequately for a department of work which is necessarily costly, and of whose importance its members cannot as yet be fully aware. It could easily be arranged that such foundations, while devoted for the present to a specified mission field or college, might be given on terms which would permit of their transference to other more needy places when the local Church shall have become, by its growth, able to take up fully its own burdens.

(*d*) We gladly note that it is reported in a number of cases that two or more missions have been able to unite their forces in carrying on theological education, with great advantage. In this way one strong college takes the place of two or three smaller institutions, and does much more efficient work. We venture to recommend action in this direction when circumstances and the principles of those concerned permit. Since, however there are missions which regard it as an important matter of principle that their students should live together under special conditions, it is suggested that in such cases the provision of separate hostels may furnish what is desired without prejudice to united action, at least in some departments of teaching.

On Chapter VI

In our sixth chapter we have found it necessary to lay emphasis on a due appreciation of the non-Christian life, religion, and social surroundings, out of which the Christian people have been gathered, in order to form a just estimate of the standard of character and life to which as Christians they have attained. In view of these elements of the problem we have felt that Christian life on the

mission field fully manifests itself as a marvel of divine grace, by bringing forth amidst the most unfavourable environment forms of life and character which can only be attributed to the regenerating and sustaining power of the Holy Spirit. We urge all loyal Christian people to give devout thanks to God for the attainments already made, and to pray for these young Christian communities that they may be made increasingly fruitful in all that is lovely and of good report.

On Chapter VII

We have touched in our seventh chapter on ground which will be found further treated from another point of view in the Report of the Commission on Education in relation to the Christianisation of National Life (see Report of Commission III., Chapter X.). We have regarded Christian literature, apart from its other uses, as a powerful instrument for the enlightenment and edification of the Church. In this department much has been accomplished, but much more still remains to be done. The demand for a literature specially prepared to meet the needs of the growing Christian life, as distinct from the literature prepared for non-Christians, is becoming urgent. Commentaries or other aids to the study of the Scriptures, written with special reference to the intellectual condition or capacity of the people for whom they were intended, are urgently needed in every field. Devotional literature, and books on Christian, especially missionary, biography are also greatly in demand. We draw attention especially to the following requirements :—

1. That in the department of production there should be co-operation and a wide outlook, so that work need not be duplicated by different writers undertaking the same task, while important subjects are overlooked by all. In this way gaps would be filled up, and much economy of labour could be effected.

2. For purposes of production Missionary Societies should be encouraged to set apart men with the necessary

gift to devote themselves specially to literary work. It can seldom be done well by men who are too busy with competing duties to concentrate their powers upon it. Encouragement should also be given to native Christians of ability to write freely on subjects with which they are familiar, and in which they are likely to express truth in forms adapted to the thought of their own people.

3. The greatest lack is that of a well-organised and centralised (but not over-centralised) system of distribution. Under such a system inferior books would tend to become superseded, and attention would be concentrated upon those which are of real value. Carefully selected and well-arranged lists, with brief notices of really helpful books, and facilities for their purchase by the Christian people, would greatly add to the value of existing literature, and stimulate the production of what is lacking. Such organisation, in efficient hands, would prevent good books from being lost and buried, as so often happens at present, among a mass of dead and unsaleable stock.

4. In almost every mission the need is keenly felt of a fuller supply of Christian literature of the best kinds, adapted both to the older and the younger, to the more educated and the less educated of the Church members. We note especially that books of the following classes are most urgently needed :—

(*a*) Brief, pointed, and scholarly commentaries on the Books of the Bible, both Old Testament and New, with Introductions.

(*b*) Devotional commentaries on Books or portions of Scripture.

(*c*) Collections of Hymns for use in Home, School, and Church.

(*d*) Books of devotion and personal religion.

(*e*) Missionary literature.

(*f*) Books of practical theology and Christian ethics.

(*g*) Books of Christian biography.

(*h*) Books on the planting and growth of the Church.

These should all be in the best attainable style, whether

classical or vernacular, avoiding vulgarity on the one hand, and scholastic affectation on the other.

There seems to be also a growing need for brief commentaries in English on separate books of Scripture, with introductions, designed for the use of teachers, preachers, and pastors, who have only a moderate working knowledge of English. These might be planned by Western scholars, and written, in consultation with them, by competent missionaries selected from the several fields, and published by the larger Book and Tract Societies of Europe and America. They might be prepared in several series, say, one for India, one for the Mohammedan world, one for Africa, and one for China, Korea, and Japan.

APPENDIX A

(See p. 1)

ENQUIRIES SENT TO CORRESPONDENTS

THE CHURCH IN THE MISSION FIELD, AND ITS WORKERS

I. Constitution and Organisation

1. Define the geographical position and limits of the Local Church on which you are reporting.

2. When was this Church planted (approximate date), and what was the Parent Church or Mission?

3. What is the form of government of the Church on which you are reporting? (Here define only in general terms, as Anglican, Congregational, Methodist, Presbyterian, Lutheran, Reformed, etc.)

4. Describe the working of this organisation in regard to—
   (*a*) The Self-Government of the Church.
   (*b*) The Self-Support of the Church.
   (*c*) The Self-Propagation of the Church.

5. Is the membership of the Church entirely indigenous, or does it include in its membership the foreign missionaries and their families, or any other local foreign community?

6. How is the Local Church constituted in relation to the Parent Church or Missionary Society? Has it an organised method of self-government through its own governing bodies and officers, apart from those of the Parent Church or Missionary Society?

7. How are relations adjusted between the Local Church and the Parent Church or Missionary Society, as regards—
   (*a*) The authority and responsibility of the foreign missionaries in the Local Church? (*E.g.* Have the foreign missionaries a place in the governing bodies of the Local Church as constituent members, members by courtesy, assessors, or corresponding members?)
   (*b*) The distribution of work, whether by division of the field by areas, or apportionment of branches of work, between the foreign Mission and its agency, and the agency of the Local Church?

(*c*) The management of Mission funds, and the funds contributed by the Local Church ?

(*d*) Appointment and ordination of Pastors ?

8. Are proceedings in the governing bodies of the Local Church conducted, and records kept, in the vernacular language, or in English or other European languages ? (If in any of the latter, state the reason.)

9. Does the Local Church welcome foreign guidance or influence, and is there cordial co-operation between foreign missionaries and the officers of the Local Church ?

10. What indications are there of a gradual or rapid transference of authority from the Foreign Mission to the Local Church ; and how do the foreign missionaries generally view such indications ?

11. Has the Church on which you report adopted as its own symbol of faith any of the historic Creeds, and if so, which ? Or has it produced any new formula ?

12. Has the Church on which you report any organic links with any other Church body of the same communion and order in its own country or elsewhere ?

13. Is any recognised function, or any official position, as deaconesses or otherwise, allotted to native women.

14. What is the position of foreign Women Missionaries in the Local Church ? Where Mission Stations are under their charge, what is their relation to the Pastorate of the Local Church ?

II. Conditions of Church Membership

1. What probation, tests, or conditions are required of Applicants for Baptism ? What provision is made for their instruction ?

2. Is there a preliminary admission to a list of Catechumens ? If so, on what conditions are candidates admitted to this list ?

3. Does admission to adult Baptism admit immediately to Communion ? If not, what further probation or training, or other qualification, is required ?

4. In countries where Mohammedanism or Caste systems prevail, can you recognise in any way persons, touched by the Christian spirit, who have so far broken with local customs as to be willing to associate with Christians, or to join them in worship, but are unable, through fear or restraint, to seek Baptism ?

5. In countries where women are strictly secluded, are Women Missionaries authorised in any case to administer Baptism in Zenanas or other private places to women who desire to receive it, and have duly approved themselves ?

6. What is your experience of "Mass movements" towards Christianity, as regards—

(*a*) Their causes and motives ?

(*b*) The best methods of dealing with them ?

(*c*) Their permanence, genuineness, and ultimate spiritual fruitfulness ?

7. What is the bearing on the above topics under No. II. 1–6, and on personal character and Church life, under VI. 1–9, of—

(*a*) Racial Characteristics ?

(*b*) Native Social Organisation; as in the elaborate caste systems of India, the democratic but highly organised social system of China, and the individualism and independence of less civilised communities?

(*c*) Other economic, industrial, or political conditions of native life?

III. Church Discipline

1. What authority deals with the Discipline of Members of the Church?

2. What are the most frequent faults and offences dealt with in Church Discipline?

3. What are the stages and degrees of Discipline employed, such as Remonstrance and Rebuke, Suspension from Church Fellowship, and Excommunication?

4. Is Suspension for periods of time with a fixed limit, or is it of indefinite duration? Is it publicly notified—(*a*) to the Members of the Church; (*b*) to those outside?

5. How are such matters as the following dealt with in the course of Church Discipline, namely:—

(*a*) Questions relating to Observance of the Lord's Day?
(*b*) ,, ,, Temperance?
(*c*) ,, ,, Quarrels and Litigation among Christians, or between Christians and non-Christians?
(*d*) Participation by Christians in Social or Public Movements, Festivals, Celebrations, or Trades, not directly or necessarily heathen, but of doubtful expediency?
(*e*) Questions arising out of Mixed Marriages, or Betrothals between Christians and non-Christians, and other Social Relations?
(*f*) Participation in Growth or Use of Opium?

6. How are Bigamy and Polygamy dealt with—

(*a*) Under the heads of Enquiry II. 1–3, as regards admission to Church Membership?
(*b*) Under the heads of Enquiry III. 3, 4, as regards Church Discipline after admission to Membership?
(*c*) If Polygamists are admitted to Baptism, under what safeguards or restrictions is this done? Are they admitted also to bear Office in the Church?

(*N.B.*—In answering these questions, be good enough to deal with the subject on both sides, *i.e.*—
(*a*) As regards the men concerned.
(*b*) As regards the women concerned.)

7. Do the Christian women take any part, officially or otherwise—

(*a*) In matters relating to Admission of Women to Membership of the Church, as under heads of Enquiry II. 1–5?
(*b*) In matters of Discipline affecting Women, as under heads of Enquiry III. 1–6?

IV. Edification of Christian Community, Adult and Juvenile

1. What Methods are employed for the instruction of the Members of the Church after Baptism and Admission to Communion, such as—
   (*a*) Services of Public Worship and Children's Services ?
   (*b*) Sunday Schools, and Adult Schools or Station Classes ?
   (*c*) Boarding Schools and Hostels for children of Christians ?
   (*d*) Village Prayer Meetings or Bible Classes ?
   (*e*) Family Worship ?
   (*f*) Visitation of Families by Missionaries, Native Clergy, or Preachers and Catechists ?
   (*g*) Periodical or occasional Conventions or Conferences ?
2. In these or other methods, is separate provision made for the instruction of Women ?
3. Is advantage taken of Weddings and Funerals to bring Christian ideals of family life, Christian regard for the departed, and the Christian hope of immortality before the minds of Christians and non-Christians ?
4. What special steps are taken for the instruction of the young people of the Church in Sunday Schools or Classes ?
5. Is the Sunday School open to Children of Christians only, or are non-Christian children also admitted ?
6. Have you any Sunday Schools for non-Christian children only, and if so, with what results ?
7. Are the Teachers in the Sunday Schools voluntary workers or otherwise ?
8. What steps are taken to bring forward to Confirmation or Admission to Communion of young people baptized in infancy, or, in Baptist Churches, of young people growing up in Christian families ?
9. What use is made of the various forms of Young People's Societies, and with what results ? Is there any danger of overburdening the Local Church with Western organisations ?

V. Training and Employment of Workers

(A)—general training

1. What provision is made for the more elementary training of Christian workers, in Bible Schools or otherwise—
   (*a*) For Christian men, as Catechists, Colporteurs, or Evangelists ?
   (*b*) For Christian women, as Biblewomen or Evangelists ?
   (*c*) For Medical Assistants, male or female, to increase their efficiency as Evangelists in Hospitals and Dispensaries ?
   (*d*) For Sunday-School Teachers ?

(B)—THEOLOGICAL TRAINING

1. What provision is made in your field for the Theological Education and Training of Preachers and Pastors—
   (*a*) Number of Colleges ?
   (*b*) Number of Foreign Instructors ?
   (*c*) Number of Native Christian Instructors ?
   (*d*) Are any non-Christian Instructors in National Literature employed ?
   (*e*) Number of Students ?
2. What Preparatory Courses are usually taken before entrance ?
3. Is there an adequate supply of Candidates of the right type for admission to Theological Courses ?
4. How is fitness tested or judged ?
5. Sketch an outline of the Highest Course given, with the periods in which its stages are overtaken.
6. Is any provision made for a simplified course to be taken by men whose preparatory education has been defective ?
7. What proportion of time is given—
   (*a*) To study in Vernacular ?
   (*b*) To study of English or in English, or any other European Language ?
   (*c*) To the study of Hebrew, Greek, or Latin ?
8. Do the Students live in College or outside, and, in either case, how are their living and other expenses met ?
9. Is the Theological Teaching united work, or is it in the hands of a single Mission ?
10. Are the Foreign Instructors men set apart for College work, or are they employed at the same time in other departments ?
11. What opportunities have the Students, outside of the College, for practice in Preaching, and experience of Teaching, and other forms of Church work ; and is there any supervision of such extra-mural work.
12. What qualifications are required—
   (*a*) As to learning and ability ?
   (*b*) As to moral and spiritual character ?
   (*c*) As to previous experience and success in Christian work ?

(C)—SALARIES

1. What Authority fixes amount of Salaries—
   (*a*) For Ordained Clergy ?
   (*b*) For Preachers and Catechists ?
   (*c*) For Teachers ?
2. What amounts are given, and are the Rates graded according to seniority, efficiency, or otherwise ?
3. What amounts are given to women as Teachers, or Bible-women, or to other female Workers ?
4. How do the rates of payment under 1 (*a*), (*b*), and (*c*), compare with earnings of men of equivalent competence in secular callings, and with the average standard of living in native society ?

5. From what Funds, native or foreign, are the salaries of these workers provided ?

VI. Character and Spiritual Fruitfulness of Christian Life

1. How does the New Life show itself, and what evidence is there of its reality as judged by its fruits—
   (*a*) In Individual Life and Character ?
   (*b*) In Family Life ?
   (*c*) In the Relations of professing Christians with those outside ?
2. What Impression do the life and general character of the Church Members and their families make on the community around them ?
3. What attitude (of friendliness, aloofness, or hostility) do the Christians take towards the non-Christian society around them ; and how far do they fulfil their parts as citizens in works of philanthropy or public utility ? How far is their co-operation in such manners welcomed by non-Christians ?
4. How far do the Christians fulfil their part in Evangelistic work—
   (*a*) Informally and individually ?
   (*b*) Through any form of Church Organisation ?
   (*c*) Do the Christian people look beyond their own district and country, and help in sending the Gospel to the world by their contributions or by personal service ?
   (*d*) Do they help in Evangelistic work through the Medical Mission, and in special Evangelistic work for Women ?
   (*e*) Do they to any extent undertake "Mendicant" Preaching ?
5. Is Voluntary Christian Service freely given, and is it undertaken by the local Christian people on their own initiative ?
6. What works of Charity and Philanthropy are carried on by the Christians, such as—
   (*a*) Care of their own Poor ?
   (*b*) Orphanages ?
   (*c*) Refuges for Lepers or other outcasts ?
   (*d*) Help to the Blind, Relief in time of Famine, etc.?
   (*e*) Medical Dispensaries and Opium Refuges ?
7. How far do the Christians assist converts from Heathenism to procure for themselves an independent livelihood ?
8. What experience have you had in the Local Church of marked religious Revival and notable spiritual power ?
9. How far have the Christians learned and used the secret and power of prayer ?

VII. Christian Literature and Theology

1. How far is the Native Church fed by a varied and wholesome Literature ? What Classes of Books in Hymnology, Biography,

General Information, or Books of Devotion are found most attractive and useful ?

2. Is the Native Church producing an indigenous and original Literature of its own, or is it likely to do so ?

3. Are there any indications of original and formative native thought in Theology ?

4. Can you point out any special lack—

(*a*) In Versions of Scripture, Classical, or Vernacular ?

(*b*) In Commentaries, Vernacular or English, for the use of Preachers and Pastors ?

(*c*) In books for the general edification of the Christian People ?

(*d*) In Text-Books for use in Training Schools and Theological Colleges ?

5. Has anything been done in your field to simplify reading and writing, by the use of any phonetic system or character ?

6. Has any literature been prepared for the Blind ?

7. Is there any danger in your field from any form of pernicious literature ?

APPENDIX B

(See p. 15)

FORM OF AGREEMENT DRAWN UP BY MISSIONARIES OF THE BAPTIST MISSIONARY SOCIETY AT SERAMPORE, 1805.

EXTRACT FROM MR. WARD'S JOURNAL 19TH OCTOBER, 1805

October 19.—An idea has lately been suggested, and agreed to amongst us, namely, that in planting separate churches, native pastors shall be chosen, and native deacons; and that the missionaries shall preserve their original character, giving themselves up to the planting of new churches, and to the superintending of those already planted. The benefits of this plan are detailed in a "Form of Agreement," which we are now printing.

EXTRACT FROM "FORM OF AGREEMENT"

VIII. Another part of our work is the forming our native brethren to usefulness, fostering every kind of genius, and cherishing every gift and grace in them. In this respect we can scarcely be too lavish of our attention to their improvement. It is only by means of native preachers that we can hope for the universal spread of the gospel throughout this immense continent. . . .

Still further to strengthen the cause of Christ in this country, and, as far as is in our power, to give it a permanent establishment, even when the efforts of Europeans may fail, we think it our duty as soon as possible, to advise the native brethren, who may be formed into separate churches, to choose their pastors and deacons from amongst their own countrymen, that the word may be statedly preached, and the ordinances of Christ administered in each church by the native minister, as much as possible, without the interference of the missionary of the district who will constantly superintend their affairs, give them advice in cases of order and discipline, and correct any errrors into which they may fall; and who, joying and beholding their order, and the steadfastness of their faith in Christ, may direct his efforts continually to the

planting of new churches in other places, and to the spread of the Gospel in his district, to the utmost of his power. By this means the unity of the missionary character will be preserved, all the missionaries will still form one body, each one moveable as the good of the cause may require; the different native churches will also naturally learn to care and provide for their ministers, for their church expenses, the raising places of worship, etc., and the whole administration will assume a native aspect; by which means the inhabitants will more readily identify the cause as belonging to their own nation, and their prejudices at falling into the hands of Europeans will entirely vanish. It may be hoped too that the pastors of these churches, and the members in general, will feel a new energy in attempting to spread the Gospel, when they shall thus freely enjoy its privileges among themselves.

Under the Divine blessing, if in the course of a few years a number of native churches be thus established, from them the Word of God may sound out even to the extremities of India; and numbers of preachers being raised up and sent forth, may form a body of native missionaries, inured to the climate, acquainted with the customs, language, modes of speech and reasoning of the inhabitants; able to become perfectly familiar with them, to enter their houses, to live upon their food, to sleep with them, or under a tree; and who may travel from one end of the country to the other almost without any expense. These churches will be in no immediate danger of falling into errors or disorders, because the whole of their affair will be constantly superintended by a European missionary. The advantages of this plan are so evident, that to carry it into complete effect ought to be our continued concern. That we may discharge the important obligations of watching over these infant churches when formed, and of urging them to maintain a steady discipline, to hold forth the clear and cheering light of evangelical truth in this region and shadow of death, and to walk in all respects as those who have been called out of darkness into marvellous light, we should go continually to the source of all grace and strength; for if, to become the shepherd of one church be a most solemn and weighty charge, what must it be to watch over a number of churches just raised from a state of heathenism and placed at a distance from each other.

APPENDIX C

(See p. 18)

ACCOUNTS OF CONGREGATIONAL UNIONS IN AMOY AND MADAGASCAR

(FURNISHED BY REV. WARDLAW THOMSON, D.D., SECRETARY OF THE LONDON MISSIONARY SOCIETY)

THE CONGREGATIONAL UNION OF AMOY

The Congregational Union in Amoy for many years was composed of a preacher or a pastor and a delegate from each of the organised Churches in the Amoy region. A Church was considered to be organised when it had ten members but not before.

Congregations that had fewer than these were required to associate themselves with the nearest recognised Church. Their members were recorded on their rolls, and when delegates were annually elected to attend the Union, they voted with the rest in the choice of a man.

For many years the Union was simply a consultative body, and in any pronouncement upon questions that affected the welfare of the Churches, the idea of authority was carefully kept in the background.

This was entirely due to the influence of the foreign missionaries, who desired to keep up the idea of the independence of the Churches. The Chinese were very strongly opposed to this, and some of the leading pastors protested against it. They could see no reason, they declared, why any decision that the Union had come to after long and serious discussion by the assembly should not be binding on the Churches. These latter were always prepared for this and practically acted upon it, and, in fact, I do not remember a single instance of a Church refusing to carry out the decisions of the Union, on the ground that it had no authority over it.

Within the last two years a great and vital change has taken place with regard to both the Churches and the Union.

With regard to the former the whole have been organised into five Church Councils, namely, the Amoy, the Huian, the Changchow, the North River, and Tingchow Councils.

These Councils meet twice every year; the Union but once,

Each Council consists of the preachers and pastors and foreign missionary that may be in charge of the district. It discusses the condition of the Churches within its bounds. It takes cognisance of any irregularities, and it passes regulations that are deemed necessary for the welfare of the Churches, and it makes these binding on them. To all intents and purposes the Council is very similar, though not entirely, to a presbytery.

One of the duties of the Councils at their Autumn Meetings is to appoint delegates to the Union, who shall report to the condition of the Churches within their jurisdiction, as well as the decisions that have been come to in the various Councils.

The Union has power to rescind any of these latter, should a majority of the delegates from the various Councils deem it in the interests of the Churches to do so. It approximates to a Synod in this respect.

Last year a series of rules and regulations was passed by the Union, and having been accepted by all the Delegates from the various Councils, are now binding on all the Churches.

The Union, therefore, is now composed of (1) the Delegates from the Church Councils; (2) the foreign missionaries; and (3) the foreign lady workers, and also all native pastors.

In the present transition stage slight irregularities may possibly creep in, but the ultimate form of the Union is that described above.

P.S.—One point in the rules and regulations referred to above is that no Church can be fully organised until it has eighteen members.

NY ISAN-ENIM-BOLANA (SIX-MONTHLY MEETING): OR THE CONGREGATIONAL UNION OF IMERINA

The first meeting of this Union was held in Antananarivo in December 1868, and its meetings have been continued half-yearly ever since. At first each city Church appointed twelve delegates, and each country Church six; but for many years now the numbers have been, six delegates for each city Church, and three for each country Church. The Meetings are held in the largest building in the Capital, and usually 1300 to 1500 delegates attend them. They are held on Thursday morning, commencing at 8.30, and going on uninterruptedly for four or five hours.

The Objects of the Union

These are, as laid down in the original Constitution of the Union, and never since altered: (1) To meet together for United Prayer to God, and for Mutual Counsel according to the Word of God; (2) To promote mutual love among the Churches, and to show forth their unity in the faith of Jesus Christ; (3) To consider how the practice of the Churches can be improved, especially in those matters which are great and essential; nevertheless not to lay down laws, but to give counsel; (4) To consider what can be done to promote and extend the Kingdom of Christ.

Constitution of the Union

The President of the Union is elected annually, and while originally always a Missionary, has for many years now been alternately a Missionary and a Malagasy.

The General Committee of the Union consists of all the Missionaries of the L.M.S., F.F.M.A., and Paris Mission, the Pastors of the City Churches, one other representative of each Church in the Capital, and representatives from each District, usually appointed at the four monthly District Meetings, and varying in number according to the number of Churches in any given District. This General Committee meets quarterly, and, in addition to the election of the Chairman of the Union for the year, it decides what subjects shall be discussed at the great Meeting of Delegates, appoints those who shall prepare and read papers on those subjects, considers the Executive Committee's Reports and recommendations both of a general character and relating to the business of the Native Missionary Society, and generally arranges all the business for the great Assembly.

The Executive Committee.—The General Committee elects by ballot from among its members those who form the Executive Committee, consisting of a limited number of Missionaries, and the most trusted native leaders, residing in or near the Capital, who can easily be called together to deal with emergencies, interview Candidates for Missionary Service, and arrange all details for the consideration of the General Committee.

The Executive Committee reports to the General Committee, and the General Committee to the Assembly, whose vote finally confirms all business.

APPENDIX D

(See p. 24)

CONSTITUTION OF THE NIPPON SEI KOKWAI

1. This Church is called the Nippon Sei Kokwai (Holy Catholic Church of Japan).

2. The Nippon Sei Kokwai accepts the Scriptures of the Old and New Testament, and believes them, as given by inspiration of God, to contain all things necessary to salvation, and professes the Faith as summed up in the Nicene Creed and the Apostles' Creed.

3. The Nippon Sei Kokwai teaches the Doctrine which Christ our Lord commanded, and ministers the two Sacraments of Baptism and the Lord's Supper which He Himself ordained, and also His Discipline.

4. The Nippon Sei Kokwai maintains the three orders of Bishop, Priest, and Deacon which have been transmitted from the times of the Apostles.

5. The Nippon Sei Kokwai holds a General Synod in every third year, the date and place of meeting being determined by the Bishops. The Bishops may also, after consulting with the Standing Committees of the several Districts, summon a special session of the General Synod.

6. The General Synod is composed of the Bishops, and of Clerical and Lay Delegates elected from each District. The method of election shall be determined by Canon.

7. The President of the General Synod is elected by the Bishops holding actual jurisdiction from among their own number.

8. In the General Synod the Bishops vote separately; the Clerical and Lay Delegates may vote either separately or conjointly. Questions shall be determined by a majority of the Bishops, and a majority of the Clerical and Lay Delegates.

9. The functions of the General Synod are as follows:—

(1) The determination of matters that concern the welfare and progress of the Nippon Sei Kokwai.

(2) The formation of a Society for Domestic and Foreign Missions, and the control of the same.

(3) The amendment of the Constitution and Canon.

10. Proposals to amend the Constitution must first be brought forward in a regular session of the General Synod, and receive its assent, and then be passed by a two-thirds vote in the next regular session of the Synod.

(There are in addition fourteen Canons.)

APPENDIX E

(See p. 24)

RESOLUTIONS OF THE CONFERENCE OF THE ANGLICAN COMMUNION IN CHINA AND HONG KONG, HELD IN SHANGHAI, MARCH 27 TO APRIL 6, 1909

RESOLUTIONS I. AND II.—ORGANISATION OF THE ANGLICAN COMMUNION IN CHINA

[I

Preamble

We, Bishops, Clergy, and Laity of the Holy Catholic Church, representing the various Dioceses and Missionary Districts established in China and Hong Kong by the Church of England and by the Protestant Episcopal Church in the United States of America, in accepting the Scriptures of the Old and New Testaments, and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith,

professing the Faith as summed up in the Nicene Creed and the Apostles' Creed, holding to the Doctrine which Christ our Lord commanded, and to the Sacraments of Baptism and the Lord's Supper which He Himself ordained, and accepting His Discipline, according to the Commandments of God,

maintaining the ministry of the Church which we have received through the Episcopate in the three orders of Bishops, Priests, and Deacons, which orders have been in Christ's Church from the time of the Apostles,

being here assembled in conference in . . . . . on this . . . . day of . . . . . in the year of our Lord . . . hereby agree to constitute a Synod which shall be called the General Synod of the Chung Hua Sheng Kung Hui (Church of China), and to this end set forth and establish the following :—

CONSTITUTION OF THE GENERAL SYNOD

Article I.—General Synod

The General Synod of the Chung Hua Sheng Kung Hui shall be composed of the Bishops of that Church and of clerical and lay delegates elected by each Diocese or Missionary District.

Article II.—Form of the Synod

The General Synod shall consist of two Houses, the House of Bishops and the House of Delegates, which shall meet separately, or, by mutual agreement, together.

Article III.—Officers of the Synod

Each House shall elect its own Chairman from among its members: the Chairman of the House of Bishops shall preside at all joint meetings of the two Houses; the other officers of the Synod shall be appointed in accordance with the provision made by Canon.

Article IV.—Voting

No Act or Resolution of the General Synod shall be valid unless passed by a majority in both Houses.

A vote by orders in the House of Delegates may be claimed as provided for by Canon; and when so claimed, a majority in each Order shall be necessary to the passing of any Act or Resolution in that House.

Article V.—Functions of the Synod

The Functions of the General Synod shall be as follows:

(1) The enactment of Canons and the amendment of the same and the amendment of the Constitution:

(2) The determination of matters that may be submitted to the General Synod by Diocesan Bishops or Synods:

(3) The determination of other matters touching the general welfare of the Chung Hua Sheng Hung Hui.

Article VI.—Amendment of Constitution

Proposals to amend this Constitution must first be brought forward in a regular meeting of the General Synod and receive the assent of both Houses. They must then be brought forward again at the next ensuing regular meeting of the Synod, and be passed by a two-thirds majority in both Houses.

Article VII.—Meetings of the Synod

The General Synod shall meet every third year: the date and place of its meeting shall be determined by the Synod before the close of each meeting.

The Chairman of the House of Bishops, with the advice and consent of the Standing Committee, may summon a special meeting of the Synod.

Canons of the General Synod

Canon I.—Of the Method of the Election of Delegates of the General Synod

Each Diocese or Missionary District shall be at liberty to send four of its clergy and four of its laity as Delegates to the General

Synod. Such Delegates shall be elected by the several Diocesan Synods or Conference in accordance with the following regulations :—

(1) Each Diocesan Synod or Conference shall prescribe the manner in which its Delegates shall be elected.

(2) No clergyman or layman shall be sent as a Delegate to the General Synod unless he is a communicant in good standing of the Chung Hua Sheng Kung Hui, and has made and signed a promise of conformity to the Constitution and Canons of the General Synod of that Church as provided for in Form 1 attached to this Canon.

(3) After the election has taken place, each elected Delegate shall receive a Certificate of his election (see Form 2 attached to this Canon) duly stamped and signed, and the Secretary of the Diocesan Synod or Conference shall send a list of the Delegates elected to the Secretary of the House of Delegates.

(4) Each Delegate shall hand the certificate of his election to the Secretary of the House of Delegates before the ensuing meeting of the Synod, and no Delegate shall take his seat in the General Synod until the Secretary has reported that his election has been duly certified.

Form 1.—Declaration of Conformity

I . . . . . do hereby solemnly promise to conform to the Constitution and Canons of the General Synod of the Chung Hua Sheng Kung Hui.

Signed . . . . . ;

The above declaration has been made and signed on the . . . day of . . . . .

Certified . . . . . .

Secretary of the Diocesan Synod (or Conference).

Form 2.—Certificate of Election

This is to certify that . . . . . was duly elected on the . . . . . day of . . . . . at the Synod (or Conference) of the Diocese (or Missionary District) of . . . . . as a clerical (or lay) Delegate of the Diocese for the next ensuing meeting of the General Synod of the Chung Hua Sheng Kung Hui.

Signed . . . . . .

Bishop.

seal or stamp

. . . . . .

Secretary of the Diocesan Synod (or Conference).

CANON II.—OF THE OFFICERS OF THE GENERAL SYNOD

The officers of the General Synod shall be as follows :—

(1) The Chairmen of the two Houses : as provided for in the Constitution (Article III.).

(2) Two Secretaries : each House shall elect its own Secretary at

its first Session. Each Secretary shall hold office until the next meeting of the Synod, and may be re-elected.

(3) The Treasurer of the General Synod : who shall be elected by the House of Delegates, subject to the approval of the House of Bishops. He shall hold office until the next regular meeting, and may be re-elected.

(4) Recording Secretaries : to be elected by each House to hold office during the current meeting, and to keep a record of proceedings in Chinese and in English. Such Recording Secretaries need not be members of the Synod.

(5) The Standing Committee : to be constituted as follows :—

Ex officio :

The Chairman of the House of Bishops, who shall be Chairman of the Committee.
The Chairman of the House of Delegates.
The Secretaries of the General Synod.
The Treasurer of the General Synod.

Elected :

One Bishop elected by the House of Bishops.
One clergyman elected by the House of Delegates.
One layman elected by the House of Delegates.

The Standing Committee so constituted shall hold office until the election of successors at the next regular meeting of the General Synod.

It shall act as the Executive Committee of the Synod during the interval between meetings, and shall attend to all matters committed to it by the General Synod.

II

§ 1. That the Preamble, Constitution, and Canons of the General Synod adopted by this Conference are provisional, and that they be now referred to the Diocesan Synods or Conferences ; and also to the authorities of the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada, for provisional sanction.

§ 2. That a Chinese translation of the Preamble, Constitution, and Canons adopted be made by a committee elected by this Conference, and that this translation, together with the English version adopted by this Conference, be preferred to the Diocesan Synods or Conferences for their consideration.

§ 3. That this Chinese translation shall form the basis of discussion at the next meeting of this Conference.

(Here follow Resolutions III.–XXIV.)

APPENDIX F

(See p. 25)

CONFESSION OF FAITH AND CONSTITUTION OF THE CHURCH OF CHRIST IN JAPAN

CONFESSION OF FAITH

The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man being dead in sin cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He speaking in the Scriptures of the Old and the New Testaments is the supreme and infallible judge in all things pertaining unto faith and living.

From these Holy Scriptures the ancient Church of Christ drew its confession; and we holding the faith once delivered to the saints, join in that confession with praise and thanksgiving:—

I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried, He descended into Hades; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. AMEN.

CONSTITUTION

Article I.—The Church Invisible

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that

filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

Article II.—The Church Visible

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

Article III.—Particular Churches

A particular church is composed of such members of the Catholic Church Visible as unite under some form of government, for the worship of God, holy living, and the extension of the kingdom of Christ.

Article IV.—Local Churches

A local church is a company of members of a particular church regularly organised and assembling statedly for public worship.

Article X—Representative Assemblies

The Church of Christ in Japan administers government through sessions, presbyteries, and a synod. All powers not granted in the Constitution and Canons to these assemblies, or to the deacons, are exercised by the churches.

Article XI.—Sessions

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismission; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday School and of all evangelistic work carried on by the church; and appoints elders to the presbytery.

Article XII.—Presbyteries

The presbytery is composed of all the ministers and one elder from each session within a certain district. Sessions of churches having three hundred members in full communion may appoint two elders. Those ministers only may vote who are pastors, evangelists or teachers. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organised as churches, within its bounds. It therefore organises, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses,

retires, transfers, admits, dismisses, and disciplines lay preachers; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganised companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the Synod.

Article XIII.—The Synod

The Synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every three churches within its bounds. The Synod is the representative and counsellor of the Church of Christ in Japan, and to it belongs the general care of all its work and interests. It therefore organises, unites, and disbands presbyteries, fixes their bounds, and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith; and maintains order throughout the presbyteries and the churches. The Synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

Canon VII.—Ordination of Ministers

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall be a graduate of some theological school recognised by the presbytery.

3. Careful enquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testaments; in the various parts of theology; in the history of the Church, including that of this church; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator. A presbytery may conduct the various parts of the examination at different times, and may omit entirely such parts as the clerk of another presbytery shall certify as already approved.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all his duties as a minister of the Church of Christ in Japan.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister appointed by him shall offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

(There are fourteen Articles in all, followed by twenty-five Canons.)

APPENDIX G

(See p. 25)

CONFESSION OF FAITH AND CONSTITUTION OF THE PRESBYTERIAN CHURCH IN INDIA

CONFESSION OF FAITH

Preamble

The Presbyterian Church in India adopting the following as its Confession of Faith, to be subscribed by ministers, licentiates, and elders, does not thereby reject any of the doctrine standards of the parent Churches, but, on the contrary, commends them—especially the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, and the Confession and Canons of the Synod of Dort—as worthy exponents of the Word of God, and as systems of doctrine to be taught in our churches and seminaries.

Article I

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

Article II

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, truth and love.

Article III

In the Godhead there are three Persons, the Father, the Son, and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

Article IV

All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is no way the author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

Article V

God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and are brethren.

Article VI

Our first parents, being free to choose between good and evil, and being tempted, sinned against God ; and all mankind descending by ordinary generation from Adam, the head of the race, sinned in him and fell with him. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

Article VII

To save men from the guilt, corruption, and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate and through whom alone men can be saved. The eternal Son became true man and so was and continueth to be true God and true man, in two distinct natures and one person for ever. He was conceived by the power of the Holy Spirit and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead and to judge the world.

Article VIII

The Holy Spirit who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ, freely offered to them in the Gospel, and working in them all the fruits of righteousness.

Article IX

While God chose a people in Christ before the foundation of the world, that they should be holy and without blemish before Him in love ; having foreordained them unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on them in the Beloved ; He maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to

God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits which they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit useth the means of grace, especially the word, sacraments, and prayer.

Article X

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and of the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ and to their children.

The Lord's Supper is the partaking of the bread and of the cup as a memorial of Christ's death and is a sign and seal of the benefits thereof to believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another. The benefits of the sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

Article XI

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christlike spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Article XII

At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed in Christ and obeyed Him shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

FORM OF ACCEPTANCE

I receive and adopt the Confession of Faith of this Church as based on and in accord with the Word of God; and I declare it to be the confession of my faith.

Note.—In administering this test the Courts of the Church

exercise the discretion and charity that are required by the Word of God and demanded by the interests of the Church.

CONSTITUTION

Article I.—The Church Invisible

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

Article II.—The Church Visible

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

Article III.—Particular Churches

A particular church is composed of such members of the Catholic Church Visible as unite under some form of government, for the worship of God, holy living, and the extension of the kingdom of Christ.

Article IV.—Local Churches

A local church is a company of members of a particular church regularly organised and assembling statedly for public worship.

Article V.—Worship

On the Lord's Day all the people shall assemble for the worship of God. Among the ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper, which should be dispensed by a minister except in extreme cases.

Article VI.—Officers

The permanent officers of the Church are of two orders—Elders and Deacons.

Article VII.—Elders

Elders are of two classes—(*a*) the teaching and ruling elders, generally termed "Minister," and (*b*) the ruling elder, generally termed "Elder."

Ministers are officers regularly set apart by ordination for the preaching of the Gospel of Christ, the administration of the sacraments, and the government of the Church. Ministers installed over one or more Churches are called pastors; those appointed by a presbytery[1] to evangelistic work are called evangelists.

Elders are representative officers set apart by ordination to join with the pastor in the spiritual care and government of the Church. They shall be male members in full communion.

Article VIII.—Deacons

Deacons are officers set apart by ordination to join with the pastor in the care of the poor and the administration of the finances. They shall be male members in full communion. In Churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the financial board.

Article IX.—Licentiates

Licentiates are men regularly licensed by a presbytery to preach the Gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

Article X.—Church Courts

The Church administers government through sessions, presbyteries, Synods, and a General Assembly. All powers not granted in the Constitution and Canons to these courts, or to the deacons, are exercised by the Churches.

Article XI.—Sessions

The session is composed of the pastor (or pastors) and the elders of a Church. To the session belongs the care of the Church. It therefore examines and admits persons to the communion of the Church; grants and receives letters of transfer and dismission; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the Church is without a pastor; arranges for the election of elders; has the care of the Sunday School and of all evangelistic work carried on by the Church; and appoints elders to the presbytery. Until a Church is self-supporting there shall be, if desired by the mission

[1] In the Constitution and Canon the words Presbytery and Classis, and the words Session and Consistory are to be held as synonymous, and may be used interchangeably.

or presbytery which contributes to its support, a representative (minister or elder) of that contributing body on the session and the financial board.

Article XII.—Presbyteries

The presbytery is composed of all the ministers and one elder from each session within a defined district. Sessions of Churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, Churches, ministers, lay preachers, and companies of believers not organised as Churches within its bounds. It therefore organises, transfers, unites, admits, dismisses and disbands Churches; ordains, retires, transfers, admits, dismisses and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses and disciplines licentiates; superintends the education of candidates for the ministry; reviews the records of sessions, gives counsel and aid to sessions, Churches, and unorganised companies of believers; decides references and appeals regularly presented, transmits petitions and overtures to the Synod or General Assembly; deals with matters sent down by superior courts; maintains order; carries on evangelistic work, and appoints representatives to the Synod and General Assembly. While ordained foreign missionaries and ministers would ordinarily be expected to be full members of the presbyteries within whose bounds they live, yet, owing to the objection of some Churches to the severance of the connection which subsists between them and their missionaries (Ordained Minister and Elders) who represent them, and also on account of the peculiar, varied, and temporary position of foreign missionaries, each presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the presbytery.

Article XIII.—The Synod

The Synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two Churches or fraction thereof within its bounds, and one missionary for every two missionaries or fraction of two who are not pastors of Churches. To the Synod belongs the general care of all the work and interests of the presbyteries within its bounds. It therefore organises, unites, divides and disbands presbyteries, fixes their bounds and reviews their records; decides references and appeals regularly presented, and maintains order throughout the presbyteries and the Churches. The Synod may also appoint Boards of Home and Foreign Missions, and may undertake the care of theological and other Christian schools and colleges.

Article XIV.—The General Assembly

The General Assembly is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister

and one elder for every five Churches or fraction thereof within its bounds, and one missionary for every five ordained missionaries (not otherwise reckoned) or fraction of five. To the General Assembly belongs the general care of all the work and interests of the united Church. It therefore organises, unites, divides and disbands Synods, fixes their bounds and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith, and maintains order throughout the Church. The General Assembly may also appoint Boards of Home and Foreign Missions, and may undertake the care of theological and other Christian schools and colleges.

Article XV—Amendment of the Constitution and Confession of Faith

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the General Assembly. The General Assembly may return the same to the presbytery that recommended it; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the presbyteries shall be simply pro or con, and shall be taken at meetings held not less than six months after the meeting of the General Assembly. The clerks of the presbyteries shall forward to the clerk of the General Assembly the number of votes pro and con. If two-thirds of the entire number of votes cast be in favour of the amendment, it shall become a part of the Constitution or Confession of Faith.

Canon VII.—Ordination of Ministers

1. Ordination is the solemn setting apart of a person to an office in the Church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognised by the presbytery.

3. Careful enquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by an examination in the Old and the New Testaments; in the various parts of theology; in the history of the Church; and in Church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons, and of the Confession of Faith, in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a minister of the Presbyterian Church in India.

5. The ministers present shall lay their hands upon his head

and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

(There are twenty-seven Canons in all.)

There are seven Synods, namely:—

1. South India.
2. Bombay and Central Provinces.
3. Bengal.
4. Assam.
5. North India.
6. Rajputana and Central India.
7. Punjab.

APPENDIX H

(See p. 25)

DECLARATION AND RESOLUTIONS OF UNION OF THE PRESBYTERIAN CHURCH OF CHRIST IN CHINA

A. The delegates find as follows :—

That we have been duly commissioned by the courts of the Chinese Presbyterian Churches connected with the eight missions named below, and that we are empowered by them to adjust and consummate the plan of union submitted to them by the missionary committee on Presbyterian Union ; the plan of union having been generally approved by the Synods and Presbyteries. We therefore are met at this time to effect the Union and transmit our findings to all concerned.

B. We therefore declare :—

1. That the several Churches which we represent agree in holding the Word of God as contained in the Scriptures of the Old and New Testaments to be the supreme rule of faith and life.

2. That the originating Churches have, as circumstances required, drawn up and adopted several subordinate standards of doctrine as Confessions of Faith, Cathecisms and other documents, to exhibit the sense in which they understand the Scriptures ; and that these documents are the following :—

Presbyterian Church in the U.S.A.—The Westminster Confession of Faith with slight revision, and the Larger and Shorter Catechisms.

Presbyterian Church in the U.S.—The Westminster Confession of Faith, and the Larger and Shorter Catechisms.

Reformed Church in America.—The Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dordrecht.

Presbyterian Church in Canada.—The Westminister Confession of Faith, and the Larger and Shorter Catechisms.

Presbyterian Church in Ireland.—The Westminster Confession of Faith.

Church of Scotland.—The Westminster Confession of Faith.

United Free Church of Scotland.—The Westminster Confession Faith, and the Larger and Shorter Catechisms in the light of the Declaratory Acts.

Presbyterian Church of England.—The Westminster Confession of Faith and the twenty-four Articles of Faith, with Appendix.

N.B.—The independent Presbyterian Churches of Manchuria and of Amoy have also already adopted shorter creeds of their own in harmony with the foregoing standards.

3. That in view of the manifest consenus of these documents in

the great fundamental matters of faith, obedience, worship, and polity, we rejoice to believe that the Chinese Presbyterian Churches can heartily and with great advantage unite together in seeking to advance the glory of God in the salvation of sinners and in the planting and upbuilding of His Church.

4. That the Churches at present uniting are the Chinese Presbyterian Churches connected with the missions of the above-named parent Churches; and that other Chinese Churches holding the consensus of the Reformed Faith and the Presbyterian Polity will be heartily welcomed in uniting in one Presbyterian Church of China on the same footing; and further, the united Church will always hold itself ready to enter into conference with other evangelical Churches with a view to union with them.

5. That while the documents enumerated above, under 2, are binding on the Churches which have adopted them, and while they are here referred to for the purpose of showing that in all essentials there is a consensus of faith and practice among these several Churches, in entering upon this union the distinctive subordinate standards of any one Church are not necessarily adopted by the others.

6. That the Presbyterian Church of China, being autonomous, will have the prerogative of formulating its own standards; but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the creeds of the parent Churches. Until such standards are adopted, the distinctive standards of each contracting party entering the union shall be adhered to by that party.

7. The Westminster Shorter Catechism is commended to the consideration of the Churches as being a brief digest of the leading doctrines contained in the symbols of the contracting bodies.

C. In view of the decision come to by the Chinese Synods and Presbyteries, and by the Assemblies and Synods of the originating Churches, we further declare that the union of the Churches above specified has now been duly approved by them; and with humble gratitude to God for His gracious guidance, we declare the union of the Chinese Presbyterian Churches, as above specified, to be now accomplished, and earnestly pray that the Head of the Church will own it and use it for His own glory.

And in pursuance of this Union we further resolve as follows:—

RESOLUTIONS

I. That the name of the united Church shall be "*The Presbyterian Church of Christ in China*" (i.e. *Chung Kwoh Ki Tu Sheng Kiao Chang Lao Hui*).

II. That the general opinion being in favour of postponing the formation of a General Assembly, the Courts of the Church are meanwhile as follows:—

1. The Session. (*Chang lao tu hui.*)
2. The Presbytery. (*Chang lao chung hui.*)
3. The Synod. (*Chang lao ta hui.*)

N.B.—Local usage, which is not easily changed, may still be

followed ; but in the records the official terms should be used for the sake of uniformity.

III. That representation in these three Courts shall for the present be on the following plan :

1. *The Session.*—Each Presbytery shall, under proper limitations, determine the composition of Sessions within its bounds.

2. *The Presbytery.*—The basis of representation in each Presbytery may remain as before the present union.

3. *The Synod.*—The Synod consists of all Chinese ministers and all missionaries, whether ministers or elders, having a seat in a Presbytery within its bounds, together with one Chinese elder from each session. Congregations having more than five hundred members shall be entitled to be represented by two elders.

The Synods of the Church are for the present the following, viz.:—

Kwantung (Manchuria)	*circ.*	12,000	comm.
Hwapei (North China)	,,	8,050	,,
Wusheng (Central China)	,,	5,000	,,
Mingnan (S. Fukien)	,,	4,200	,,
Tung Kwangtung (E. Kwangtung)	,,	4,200	,,
Si Kwangtung (W. Kwangtung)	,,	6,200	,,

IV. That the Council of delegates which, under instructions from the Presbyteries and Synods of the uniting Churches, met in Shanghai on 19th April 1907, be recognised by the Courts of the united Church as a permanent " bond of union, peace, correspondence, and mutual confidence " among all their Churches, to be continued with such changes in its organisation as may hereafter be found necessary, until a General Assembly can be formed.

V. That this body shall be known as " *The Council of the Presbyterian Church of Christ in China.*"

VI. That the Council shall consist of ministers and elders, two representatives from each Presbytery.

The Council, at any of its meetings, shall have power to associate, as corresponding members without vote, any ministers or elders from Presbyterian Churches not yet fully organised under Presbyteries, or other Presbyterian ministers or elders, who may be present.

VII. That the term of office of representative members of Council shall for the present be determined by each Synod in view of local conditions ; and all vacancies arising from resignation or otherwise shall be filled up by the Presbyteries and Synods as they occur.

VIII. That the officers of the Council shall be a Moderator, a Chinese Permanent Clerk, a Chinese Recording Clerk, a foreign Corresponding Secretary, and a Treasurer.

IX. That the ordinary duties of the Council shall be as follows :—

1. To collect and preserve duly attested copies of the minutes, statistics, and narratives of religion of all the Presbyteries and Synods of the united Church, and to transmit one printed copy of these records to the Stated Clerk of each Presbytery and Synod.

2. To collect, preserve, and transmit, in the same manner, copies of all books of order or legislative or other documents of permanent importance which may be issued from time to time by any of the Synods of the Church.

3. To receive or initiate suggestions as to matters of common

interest and importance and to transmit them to the several Synods and Presbyteries for their consideration, with a view to local or united action being taken upon them by the Synods and Presbyteries, as they may judge necessary to the peace, welfare, and purity of the Church.

X. Each meeting of Council shall, before adjournment, fix the date of the next meeting; and the Moderator and Corresponding Secretary shall call a meeting upon a written request signed by the Moderators and Stated Clerks of two or more Synods. In all cases written notice of the date of meeting must be sent to all Synod and Presbytery Stated Clerks not less than fifty days before the date of meeting.

XI. Once annually the Council shall request the Synods of the Church to provide such funds as may be required to meet the working expenses of Council. These funds shall be received and expended by the Treasurer of Council, who shall annually transmit to the Clerks of each Synod a statement of account. Travelling expenses of Chinese representative members of Council shall be paid by the Presbyteries which they represent.

XII. We desire to express to our brethren of all other missions and Churches in China our sense of the real unity that underlies our differences, and our earnest desire that all branches of the Church of Christ in China may ultimately come together in loyalty to truth and devotion to our common Lord, in the manifested unity of the body of Christ on earth. Recognising that existing differences of ecclesiastical order and government, and other causes, prevent for the present our expressing our unity in the vital doctrines of the Gospel in the form of a common church organisation, we who are of the Presbyterian order aim in the meantime at Presbyterian union in no exclusive sense, but as the first step within our power toward drawing together the various branches of the Church. We shall continue to seek, by brotherly co-operation, to unite in sympathy all branches of the Christian Church in China, earnestly praying that all may be led into the unity of the Spirit, that fuller union in work and organisation may naturally follow.

XIII. Whereas there is in the Christian Church in China to-day a strong movement toward union of all denominations, which may make it possible for Synods or Presbyteries belonging to this Presbyterian Church of Christ in China to form local union with the Churches of other denominations, therefore

Resolved, that this Council assures the Synods and Presbyteries now entering into this union, of their liberty to enter into negotiations for, and to consummate, local union with other Churches.

XIV. Finally, we now approve and confirm as a whole, the Findings, Declaration and Resolutions set forth above, and instruct the clerks to transmit them to the six Synods of the Church to be sent down to the Presbyteries. We earnestly recommend that, in order to the immediate efficacy of this Act of Union, the whole be adopted and approved by all Presbyteries and Synods as they stand, without amendments or alterations for the present; and that any admendments which are desired be afterwards proposed in due form through Presbyteries and Synods and transmitted through the Council for the judgment of the Synods and Presbyteries.

APPENDIX I

(See p. 25)

DECLARATION AND PLAN OF UNION AND CONFESSION OF FAITH OF THE SOUTH INDIA UNITED CHURCH

DECLARATION OF UNION

Whereas the Churches of the Madura and the Jaffna Missions of the American Board of Commissioners for Foreign Missions, and those of the South India District Committee and the Travancore Mission of the London Missionary Society, in their organised capacity as "*The United Churches of South India and Ceylon*," on the one part; and the Churches of the Arcot Mission of the Dutch Reformed Church and those of the United Free Church Mission of Madras in their organised capacity as "*The South India Synod of the Presbyterian Church*," on the other part; have determined for the glory of God to unite organically into one body:

And whereas, in pursuance of this determination, the above two bodies have agreed upon a common basis of union which has been accepted by the Churches which they represent:

And whereas the General Assembly of the Presbyterian Church in India did at its meeting in Calcutta, December 28, 1907, resolve to release its Synod of South India in order to become a part of this Union:

Therefore, resolved that we, the duly appointed Representatives of the two above-mentioned Bodies, under the authority vested in us by our respective ecclesiastical organisations, being assembled for the purpose of consummating the proposed Union, gratefully acknowledging God's guidance in the past, and invoking His blessing upon us at the present, do hereby constitute ourselves the Provisional General Assembly of the South India United Church; and that as such we adopt as our own the following Plan of Union and Confession of Faith:—

PLAN OF UNION

I. *Name.*—The South India United Church.

II. *Object.*—To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal.

III. *Confession of Faith.*—

Note.—As the Confession is a human instrument, it is understood that persons assenting to it do not commit themselves to every word or phrase, but accept it as a basis of union, and as embodying substantially the vital truths held in common by the uniting Churches.

1. We believe in one God, who is a personal Spirit, the Creator, Sustainer, and Governor of all things, infinite in love, wisdom, power, holiness, justice, goodness, and truth. We acknowledge the mystery of the Holy Trinity—the Father, the Son, and the Holy Spirit.

2. We believe that God, who manifests Himself in Creation and Providence, and especially in the spirit of man, has been pleased to reveal His Mind and Will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as needful for our salvation, is contained in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the supreme Authority in matters of faith and duty.

3. We believe that all men are made in the image of God, and are brethren. We acknowledge that all have sinned and come short of the glory of God, having in manifold ways offended against God's good and holy law; and that out of this condition no man is able to deliver himself.

4. We believe that, to save man from the guilt and power of sin, God the Father in His infinite love sent into the world His only-begotten Son, who alone is the perfect incarnation of God, and through whom alone men can be saved; that the Lord Jesus Christ, through words of grace, and through His perfect obedience, even unto the death of the Cross, did reveal the Father; and by His life, death, and resurrection, did establish a way by which men may obtain forgiveness of sins and the gift of eternal life; that the Holy Spirit, the Lord, the Giver of life, maketh us partakers of salvation, enlightening our minds, convincing us of our sins, persuading us to accept Jesus Christ, and working in us the fruits of righteousness.

5. We believe that the Lord Jesus Christ has established a Church for the realisation of the Kingdom of God, in which Church all who follow Him in sincerity are members; and that He entrusted to the Church the duty of making known to all men the Gospel of Salvation through His name. We also believe that He instituted the ministry of the word, and the Sacraments of Baptism and the Lord's Supper. We believe in the resurrection of the dead, and in a judgment through Christ whereby all shall receive according to the deeds done in the present life, whether good or bad.

Note.—The South India United Church reserves to itself the right to revise its general Confession of Faith whenever the consensus of opinion of the United Body demands it.

IV. *Constitution.*—

1. The South India United Church administers its affairs through Local Churches, Church Councils, and a General Assembly.

2. *Local Churches.*—A Local Church is a company of believers regularly organised and assembling statedly for public worship.

Its officers are a Pastor, set apart by ordination for preaching the Gospel and administering the Sacraments, and Elders or Deacons chosen by the Church, who with the Pastor constitute the Session or Church Committee. To the Local Church belongs authority to manage its own affairs either by the whole body of members, or through its Session or Church Committee. It examines and admits persons to the communion of the Church; grants and receives letters of transfer and dismissal; exercises discipline; provides for the preaching of the word and for the administration of the Sacraments when the Church is without a Pastor; has the care of the Sunday Schools and of all evangelistic work carried on by the Church; and appoints delegates to the Church Council. So long as a Church has official connection with a Mission, the Mission has the right to appoint a representative on the Session or Church Committee.

3. *Church Councils.*—A Church Council is composed of all the ministers, and lay representatives of the Churches, within a defined district. To the Church Council belongs the oversight and care of the Churches within its bounds. It organises, disbands, and recognises Churches; ordains, installs, dismisses, and disciplines ministers; gives counsel and aid to Churches and unorganised companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the General Assembly.

Each Church Council shall adopt its own system of rules, it being understood that such rules shall not conflict with this general scheme of union. Two or more adjacent Church Councils are at liberty to form themselves into a Synod for mutual help and effectiveness of work; or for similar reasons a Church Council may be divided into two or more Local Councils; but in either case the unit of representation in the General Assembly shall be the Church Council, and not the Synod nor the Local Council.

4. *General Assembly.*—The General Assembly, which shall meet once in two years, is composed of representatives, ministers and laymen, appointed by the Church Council, each Council being entitled to one minister and one lay delegate for every three regularly organised Churches. The General Assembly is the representative body of the South India United Church, and its counsellor. It assumes no authority *per se* over the Churches; but will consider references that come to it through and with the approval of the Church Councils. Its general duties are: to advise regarding the organisation and boundaries of Church Councils, and to decide all matters referred to it by such Councils; to co-operate with the Missions in carrying on evangelistic and other Christian work; to unite in cordial fellowship all the ministers of the Churches, and promote their intellectual and spiritual development; to tabulate statistics of the Churches and publish a biennial report; to devise ways and means for strengthening and advancing the interests of the whole Church.

Note.—This Constitution may be amended by a vote of two-thirds of the Church Councils connected with the Assembly. An amendment must first be recommended to the Assembly by one or more Councils.

APPENDIX J

(See p. 35)

INSTANCES OF STEPS TAKEN AT VARIOUS STAGES OF DEVELOPMENT TOWARDS CO-OPERATION AND UNITY

1. AT AN ELEMENTARY STAGE; VOLUNTARY CO-OPERATION BY A GROUP OF MISSIONARIES.

CHINA INLAND MISSION AND CHURCH MISSIONARY SOCIETY, TAICHOW.

RESOLUTIONS OF A UNITED CONFERENCE OF C. I. M. AND C. M. S. MISSIONARIES WORKING IN THE TAICHOW PREFECTURE, CHEKIANG, CHINA, HELD IN TAICHOW CITY, OCTOBER 7TH AND 8TH 1909

1. That we the Missionaries of the C. I. M. and C. M. S. in Taichow, professing the faith in one God and Father of us all, in one Lord Jesus Christ, and in one Holy Spirit; holding to the teaching of Christ our Lord, and to the Sacraments of Baptism and the Lord's Supper which He ordained; accepting the Scriptures of the Old and New Testaments, and believing them to contain all things necessary to Salvation; do truly desire and pray that a fuller Christian unity may be obtained in respect to the work and converts of our Missions.

2. To further this, we recommend that occasional (at least annual, if possible) united meetings for prayer and waiting upon God, be held for the Christains in convenient centres, and for workers, in some important centre or centres.

3. That an Annual United Conference of the Foreign workers of the two Missions be arranged.

4. A Chairman alternately of the C. M. S. and C. I. M. and two Secretaries, one from each Mission, shall be elected at the close of each Annual Conference, these officers to form an Executive Committee for the convening of the Conference, and the transaction of other necessary business.

5. That Dr. S. N. Babington of the C. M. S. be Chairman for the coming year, and Dr. J. A. Anderson of the C. I. M. and Rev. T. Gaunt of the C. M. S. be the Secretaries.

6. We express our fervent desire for unity in Church Organisation, and for the adoption of a common name for the Church, so that the Christians may realise they are members of one Church.

7. Realising that the present development to which the Christian Church has attained in the Taichow Prefecture, forms the nucleus of a future united Native Church ; but at the same time realising the present danger of overlapping, and consequent waste of evangelistic and pastoral force, we consider that the spheres of work of the C. M. S. and C. I. M. in the Taichow Prefecture, excepting Ninghai county, be delimited by apportioning parts of the field to each Mission.

8. That in the case of stations of one Mission remaining within the district allotted to the other, while we realise that too precipitate action may prejudice the interests of Christian progress, yet we feel that every influence should be brought to bear to transfer such stations, as soon as possible, to the spiritual care of the Mission working in that district, especially in the case where the two Missions have stations in the same place.

9. That the drafts of the Committees appointed by this Conference to delimit the work of the two Missions in the different counties, be given our general approval, and be recommended to the earnest consideration of the Chinese brethren, and others to whom they will be submitted.

10. That permanent stations may not be opened within five li of the boundaries of allotted districts, except by mutual consent.

11. That the final agreement about delimination be put into both English and Chinese, and both copies be considered authoritative ; but in cases of dispute the Chinese shall be interpreted by the English.

12. No Church Member of one Mission shall be admitted to the membership of any Church of the other, except by regular written transfer.

13. No excommunicated person of the one Mission shall be admitted to the membership of any Church of the other, unless he be re-admitted by his own Church, and transferred.

14. Children of Christians of the one Mission may be admitted to schools of the other Mission, after due consultation, and mutual consent of the Missionaries in charge.

15. We heartily desire that as in the case of some Churches in the North and other parts of China, union may be effected in both medical and educational work.

16. If difficulties arise between the two Missions which cannot be settled locally, they shall be submitted to arbitration, in the first instance to the Annual United Conference arranged for in resolution 3. In cases of very urgent necessity a special meeting of the United Conference may be called for this purpose.

17. Without the co-operation of our Chinese Christians our arrangements must be ineffective, and it is necessary that the consent of the native Churches be obtained ; therefore we shall use our best endeavours, affectionately to urge our native Churches,

Pastors, and other native helpers to accept these agreements as binding upon themselves as upon us.

Signed —

W. D. Rudland, C. I. M.
Edward Thompson, C. M. S. } Joint Chairmen United Conference.

T. Gaunt, C. M. S.
John A. Anderson, C. I. M. } Secretaries of United Conference.

2. AT A MORE ADVANCED STAGE; CO-OPERATION BY CHURCHES.

PROCEEDINGS OF THE COMMITTEE ON CHURCH UNION IN WEST CHINA. (CHENGTU, MAY 7 TO 13, 1909.)

Recommendations of the Committee

1. PROPOSED COMMON BASIS OF CONDITIONS FOR CHURCH MEMBERSHIP

Preamble

While the conditions of entrance to Church membership outlined in the following scheme fairly represent the present practice of the various Missions and their Churches, with an exception with regard to the condition of baptism, it is understood that, as a whole statement, it does not apply until the ideal of one united Church is attained.

Conditions of Entrance into the Church

A. Repentance.—A sincere and heartfelt sorrow for sin, with full purpose of and endeavour after obedience to God.

B. Faith.—Faith in our Lord Jesus Christ as a personal Saviour, as evidenced in newness of life and a godly walk and conversation, and involving a knowledge of the main facts of the Christian faith as embodied in the Scriptures.

Among other things we regard this as involving a complete break with idolatry, ancestral worship, certain vegetarian vows, and other superstitious practices; abstention from the use, sale, and growth of opium, gambling, drinking of alcoholic liquors, immorality, and all dishonest practices; withdrawal from all harmful secret societies; and, in the case of parents, willingness not to bind their children's feet.

C. Obedience to the Spirit and Teaching of our Lord—

(*a*) in regard to the individual life and conduct;

(*b*) in regard to baptism in the name of the Father, the Son, and the Holy Ghost;

(*c*) in regard to a due observance of the Lord's Day;

(*d*) in regard to aiding in the propagation of the Gospel.

2. CERTIFICATE FOR TRANSFER OF CHURCH MEMBERS

. . . . 19 . .

Name . . . . . .
Recommended to . . . .
. . . . . Church
By . . . . . Pastor.
Date of return of Acknowledgment slip . . . . .

. . . . 19 . .

To . . . . . .
Pastor. . . . . Church.
This certifies that . . . . . .
. . . . . is a member in good standing of the . . . . . .
Church, in . . . . . .
and is recommended to the fellowship of the . . . . . .
Church in . . . . . .
As soon as the appended Acknowledgment slip is returned to us, the relation of above-mentioned member to this Church will cease.

. . . . . Perforate . . . . . .

ACKNOWLEDGMENT SLIP

. . . . . .

. . . . 19 . .

To . . . . . .
Pastor of . . . . . Church.
You are hereby notified that . . . . .
. . . . . has been duly enrolled as a member of this Church upon a Certificate issued from the Church of which you are the Pastor.

Signed . . . . . .

3. PROPOSED DECLARATION OF FAITH

Preamble

Our bond of union consists in that inward and personal faith in Jesus Christ as our Divine Saviour and Lord on which all our Churches are founded; and also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to that substance of Christian doctrine which is common to the creeds of the undivided Church and to the confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

Declaration of Faith

1. *God.*—We believe in one God, the Father, the Creator and Preserver of all things, a Spirit, Who is love, infinite, eternal, and unchangeable in every excellence.

2. *The Lord Jesus Christ.*—We believe in God the Son, Jesus Christ our Lord, Who became incarnate, and by His life and death as a sacrifice for sin, revealed the perfect will of God, and became the Saviour of the world. He rose from the dead, ascended into heaven, and ever lives as the one Mediator between God and man, and will come again to judge the world.

3. *The Holy Spirit.*—We believe in God the Holy Spirit, Who moves on the hearts of all men, convincing them of sin, restraining them from evil, calling them to good, whom the Father is ever willing to give to all who ask Him. He enlightens men's minds in the knowledge of Christ, leads into all truth, imparts spiritual life to all those who follow Christ, and are obedient to the divine will, and enables them to bring forth fruit unto God.

4. *Man.*—We believe that God created man in His own image meet for fellowship with Himself, free and able to choose between good and evil, and responsible to his Maker and Lord; that through disobedience to the will of God, he came under the power of sin and death, from which he can be delivered only by the grace of God in Jesus Christ.

5. *Revelation.*—We believe that God reveals Himself in creation, in history, and by the Holy Spirit, in the hearts of men, and that He has perfectly revealed Himself in Jesus Christ our Lord. We receive the Holy Scriptures of the Old and New Testaments as the inspired record of God's gracious revelations to man, and as the supreme rule of life and practice.

6. *Salvation.*—We believe God pardons and accepts all those who, on hearing the call of divine love, and truly repenting of their sins, put their trust in Jesus Christ our Saviour, and that through faith in Him, and obedience to the will of the Father, they are renewed in spirit, and become assured of their sonship with God.

7. *The Church.*—We believe in one Holy Catholic Church, consisting of all who love the Lord Jesus Christ in sincerity, and loyally follow Him; and we believe that this Church should exist as a sacred brotherhood, for the worship of God, the unbuilding of the saints, and for the universal proclamation of the Gospel of Salvation through His name.

3. AT AN ADVANCED STAGE; RESOLUTIONS OF CHINA CENTENARY CONFERENCE, SHANGHAI, 1907.—These will be found in the Report of Commission VIII., Appendix H, pp. 166–170; and are not reprinted here.

4. AT A STILL MORE ADVANCED STAGE.—See above, Appendices D, E, F, G, H, I.

APPENDIX K

(See p. 38)

TREATMENT OF PROBLEM OF CO-OPERATION BETWEEN CHURCH AND MISSION IN FIELDS OF THE CHURCH MISSIONARY SOCIETY

MEMORANDUM ON DEVELOPMENT OF CHURCH ORGANISATION IN THE MISSION FIELD

1. The design and aim of the C. M. S. in the organisation of the Native Christian communities in its Missions are sufficiently set forth in the Memorandum of 1901 and the "Regulations" of November 1905 (which include the Memorandum of 1901). They are to prepare them to form, or to be an integral part of, the duly constituted local Branch of the Anglican Communion.

2. The Memorandum of 1901 and the Regulations of 1905, however, do not seem to set forth sufficiently the steps which may be taken in the way of such preparation for the future duly-constituted Church. To indicate the position at present reached in C. M. S. Missions in reference to these steps, and to make some suggestions as to the guiding principles to be observed for the future in taking them, is the object of the present Memorandum.

3. In the earliest stages of a Mission, while the converts are few, the whole burden of both evangelistic and pastoral work falls on the missionaries, and the Mission funds necessarily support all the branches of it, paying the first native agents and providing schools, etc. When small congregations begin to be formed, with native pastoral agents (ordained or unordained), they are naturally taught to support, or to contribute to the support of, the local ministrations, and to administer their own local church affairs. This is done by forming church committees or councils, sometimes one for each congregation, sometimes for each "pastorate," which may comprise several small congregations. They should also from the very first be encouraged to take up some distinctly evangelistic work, whether near at hand or in some suitable place at a distance.

4. But meanwhile important branches of the Mission are, for the time, being worked entirely apart from the Church Councils, namely, Education (certainly the Higher, in some cases even the elementary), Medical, Women's work, Literary work, Training of Agents, etc.

5. Three desiderata, therefore, come into view at this stage of development, not, however, to be sought separately, but on some lines which may lead to all three :—

(1) Further combination of Church Committees and Councils for their strengthening and stability.

(2) Suitable co-operation or, in due course, combination, of the remaining Mission organisation with the Church Committees and Councils. This being specially important in view of its bearing on the status and employment of native workers, ordained as well as lay.

(3) The best available preparation, through the Church Committees, Councils, or otherwise, for the future administration of the diocese by its own Synod.

6. If at this stage it becomes possible to organise an administrative Synod for the Diocese, such a step affords much guidance in all that has subsequently to be done.

This event has already happened in some C. M. S. Missions. In the case of N.-W. Canada and of New Zealand the adoption of a complete Church Constitution has made clear the course for the C. M. S. to follow. Also in Japan the provisional constitution of the Nippon Sei Kokwai, and in Ceylon the constitution of a diocesan Synod, has created a situation quite peculiar in each case, and of such a nature as to limit very considerably the need for further C. M. S. organisation. In each of these cases the Committee have recently considered the problems awaiting solution and have made their suggestions for the next steps.

7. Again, in a number of dioceses in Africa and China, cases where, almost without exception, the Church work to be organised is the outcome of C. M. S. Missions only, the time for the constitution of a Synod seems to have arrived. A constitution has been adopted for the diocese of W. Eq. Africa, and the Committee are aware of proposals for a similar step in Uganda, in Sierre Leone, in Fuh-Kien, and in Cheh-Kiang.

In other fields in Africa and in China the position seems only to be that of waiting for the proper juncture for similar action ; there is not likely to be any serious difficulty in following the precedents already set.

8. In all these fields, therefore, the Committee have not only the guidance afforded by tracing the growth and development of C. M. S. work to its present stage ; they can also, to a large extent, see the future to which the C. M. S. organisation must shape its course. The provisions of the Diocesan Constitution will, in great degree, solve such problems as the delimitation of the area to be assigned to each District Council or equivalent authority ; the functions, powers, and authority of such Councils in both matters of finance and of administration ; the provision of duly unifying central authorities, or one authority, able to take cognisance, if not control, of all that goes on in the diocese ; and the training in actual Church government of competent Native Christians.

9. It may generally, also, be expected that the constitution of the Synod will lay down the lines upon which a solution may be found of problems about the mutual relations of the foreign

Missionary Society and the local Church authorities. Such solution will carry with it a settlement of the question whether or not, or to what extent and on what method, there may have to be a dual system of native agency, some agents being in the employ, say, of the Synod or of the Councils, others, perhaps, still in that of the "Mission."

10. It is not implied that these problems will in every field find the same solution, circumstances being too variable for that to be probable. But provided that all concerned are steadily working towards the growth and consolidation of Church life under a well-organised Synod, the varieties of organisation need not involve any divergence of principle, and some elasticity is desirable.

11. In some few Missions it is evident that the time has not yet come for the adoption of an administrative Synod, and, perhaps, that nothing is yet needed beyond the stage indicated above in paragraphs 3 and 4. This applies to the Missions in Egypt with the Egyptian Sudan, in Turkish Arabia and in Persia, and, in the main, to that in Palestine.

12. But it will be obvious that some most important cases have not yet been faced, namely, those of the Missions in India. In India, for a number of reasons, there may be delay in the organisation of administrative Synods. Consequently in the Indian Missions there seems more reason than elsewhere for carrying to a further stage a distinctive C. M. S. organisation, though such a further stage must be looked upon as only a temporary provision pending the constitution of a Synod. The Committee have, therefore, been led to make the following suggestions tentatively, with a view to their being considered in the several Missions in India, so that further consideration may be given to them by the Parent Committee when remarks from the Missions have been received.

13. Is it not desirable that some kind of united Body should sooner or later be formed, comprising both missionaries and leading Native Christians (whether elected from the first, or for a time nominated), which can take cognisance of all branches of the work? It need not administer them all. On the one hand, the smaller Councils or Pastorate Committees should continue reasonably independent; on the other, several branches of the Mission—*e.g.*, the medical, or an outlying evangelistic effort—would be practically independent. But this Body would hear of all the work, care for it, pray for it, and the members would tell their local constituents about it and so enlarge their minds and sympathies. Such a Body might be differently constituted in different Missions, in view of their widely differing circumstances. In some cases there might be more than one Body in a diocese.

14. It would be needful to consider whether, and if so how, District and Central Councils and Mission Conferences should continue to exist in co-operation with the new Body; but, in any case, the aim should be to call forth by its means the fullest expression of corporate Church life which is attainable for the time being.

15. One advantage of such a Body would be that the leading Native Christians would learn important lessons in regard to

methods of debate and of administration from contact with the missionaries on equal terms, more effectively than in a Council of their own presided over by a single missionary. Another advantage would be that the missionaries on their part would be in touch with local Church affairs.

16. If to this Body were further entrusted the financial direction of the work, without prejudice to the reasonable independence of the smaller Councils and Pastorate Committees referred to in paragraph 13, its value in preparing the Native Christians for the future would be all the greater. C. M. S. control would be preserved by earmarking its grants, or some of them. Local Church contributions, if gathered into one central fund, could also come under a system of earmarking so far as nesessary. Such systems would require careful working out in detail. Of course all personal allowances to missionaries would be entirely outside the purview of the Body.

17. In the earlier years of such a Body the missionaries would no doubt possess a controlling influence. As the Local Councils multiplied, the number and influence of the native members would increase. Their eventual predominance should be regarded as both certain and desirable.

18. A further advantage of the formation of such a Body must be added. The question of Native Agency would settle itself. The agents might, of course, be attached to different branches and departments. This or that local Council would require some. The Hospital and the College would require some. Evangelistic work in this and that district would require some. Rates of pay might vary. Paymasters might vary. But the agents ordained and unordained would realise, more than they can under the present arrangements in some Missions, that they belong to one service, the service of their own Church.

19. Such a Body would not be in a strict ecclesiastical sense representative of the Church in the Diocese to which it belongs, but it would represent for the time that part of the Anglican Christian community which is connected with the C. M. S. within the area covered, including both the Christians connected with the smaller local Church Councils or Pastorate Committees and those still under the direct Mission administration. It would, in fact, for many purposes, unite the "Mission" and the "Church."

This Report was confirmed by the General Committee of April 13, 1909.

APPENDIX L

(See p. 72)

PRONOUNCEMENTS ON POLYGAMY

1. ANGLICAN.—CONFERENCE OF BISHOPS AT LAMBETH 1888 AND 1908

(*a*) Extract from Encyclical Letter, 1888

Polygamy.—The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission field would be dearly purchased by any lowering or confusion of this idea.

(*b*) Resolutions, 1888

5. (*a*) That it is the opinion of this Conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.*

[* Carried by 83 votes to 21.]

(*b*) That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised.*

[* Carried by 54 votes to 34.]

(*c*) Report of Committee, 1888

Report of the Committee * appointed to consider the subject of Polygamy of Heathen Converts

Your Committee have approached the consideration of the subject submitted to them with an overwhelming sense of their responsibilities; inasmuch as the question intimately affects the sanctity of marriage, and therefore lies at the root of social morality.

After considering various representations which have been laid before them from divers quarters, they beg leave to report as follows:—

1. Your Committee desire to affirm distinctly that Polygamy is inconsistent with the law of Christ respecting marriage.

2. They cannot find that either the law of Christ or the usage of the early Church would permit the baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion.

3. They are well aware that the change from polygamy to monogamy must frequently involve great difficulty and even hardship, but they are of opinion that it is not possible to lay down a precise rule to be observed under all circumstances in dealing with this difficulty.

They consequently think that the question of time and manner, which must depend largely on local circumstances, can only be determined by local authority.

4. Your Committee recommend that persons living in polygamy should, on their conversion, be accepted as candidates for Baptism, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.

They consider it far better that Baptism should be withheld from such persons, while nevertheless they receive instruction in the truths of the Gospel, than that a measure should be sanctioned which would tend to lower the conception of the Christian law of marriage, and thus inflict an irreparable wound on the morality of the Christian Church in its most vital part.

5. The wives of polygamists may, in the opinion of the Committee, be admitted, in some cases, to Baptism; inasmuch as their position is materially different from that of the polygamist husband. In most countries where polygamy prevails they have no personal freedom to contract or dissolve a matrimonial

* Names of the Members of the Committee:—

Bishop of Durham (*Chairman*).
" Central Africa.
" Chester.
" Exeter.
" Guiana.
" London.
" Meath.
" Missouri.
Bishop of The Niger.
Bishop Perry.
Bishop of Sierra Leone.
" South Dakota.
" Travancore.
" Waiapu.
" Zululand.

alliance; and moreover they presumably do not violate the Christian precept which enjoins fidelity to one husband.

6. In carrying into effect the principles here laid down, with due regard to the dictates of love and justice, serious burdens will in some cases be imposed on the Churches; but no trouble, or cost, or self-sacrifice, ought to be spared to make any suffering which may be caused as light and easy to bear as possible.

7. Difficult questions of detail which may arise in following these recommendations must be left to the decision of the local authorities of the Church, whether Diocesan or Provincial.

8. Throughout this Report polygamy has been taken to mean the union of one man with several wives; but among some tribes the union of one woman with several husbands is a recognised institution. It will be plain that no such union can be recognised by the Church.

9. It has been represented to your Committee that heathen marriages in many cases do not imply a mutual pledge of life-long fidelity; and instruction has been asked as to the mode of dealing with such cases on the conversion of the contracting parties, so as to impart a Christian character to the contract. The Committee think it best to leave the local authorities of the Church to determine in what way this end may be best attained; but they deprecate any course which would tend to impair the validity (within their own sphere) of contracts undertaken prior to conversion, so far as these contracts are not inconsistent with the law of Christ.

10. In laying down the principles which should rule the admission of Christian converts for the future, the Committee have no intention of passing any censure on those who have decided otherwise in the past; and they desire to leave to individual Bishops the responsibility of dealing with difficulties which may arise in any part of the mission field from the adoption of a different line of action heretofore by those in authority.

J. B. Dunelm, *Chairman.*

(*d*) Report of Committee on Foreign Missions, 1908

The Committee, consisting of fifty-two Bishops, appointed by the Conference of 1908 to consider and report upon the subject of foreign missions, included in their report the following paragraph as part of their pronouncement about Baptism:—

"The question of the baptism of polygamists in Africa was carefully considered, and it was unanimously resolved that the committee could not recommend either the modification or amplification of the pronouncement of the Lambeth Conference of 1888 on the whole question of polygamy."

2. BAPTIST.—GENERAL COMMITTEE, BAPTIST MISSIONARY SOCIETY, 1900

Special Report on the Question of Polygamous Converts and the Congo Mission

The Western Sub-Committee report that they have had under their careful consideration for some months past important questions relative to the admission of polygamist Converts into the Congo Native Christian Church. They have had before them letters on this question from most of the missionaries connected with the Congo Mission. They have held two special sittings in conference with Congo Missionaries on furlough, and, after mature deliberation, they have arrived at the following resolutions, which they hope will secure the sanction and approval of the General Committee, namely :—

1. That in the judgment of the Sub-Committee the whole question of the manner in which the applications from polygamists for baptism and Church membership should be dealt with can best be decided by the Native Christian Churches, in conference with the Missionaries at each station.

2. That the Sub-Committee is also of opinion that it is most desirable that the Missionaries should, so far as possible, agree as to their general teaching on the subject of the relation of Christianity to polygamists, so as to avoid confusion and controversy among Native Christian converts and enquirers.

(Signed) John Marnham, *Chairman.*

The foregoing Report was adopted by the General Committee of the Baptist Missionary Society, on Tuesday, 28th November 1900. (Signed) Alfred H. Baynes,
General Secretary.

3. MORAVIAN.—GENERAL SYNOD OF MORAVIAN CHURCH, 1879. RESOLUTION

Resolution on Polygamy passed by the Moravian Church at their General Synod, 1879

"Polygamy and Polyandry are opposed to the idea of Christian marriage. It is therefore the duty of our Missionaries to bear a decided testimony against these heathenish customs." While it could on no account be permitted that baptized persons form such connections, the Synod was conscious that there might be cases in which it would lead to yet greater sin if a heathen before his baptism were obliged to dismiss all his wives except one, and therefore resolved: "That in exceptional cases, and only in such, polygamists may be admitted to holy baptism, but polyandrists in no case. These exceptions are to be considered and determined upon by the Missionary Conference of the dis-

trict in which such cases occur. It is a matter of course that a baptized man living in polygamy, cannot be appointed to office in the Church."

4. PRESBYTERIAN

(*a*) China. Resolutions of Synod of Chao-Hwei-Chow. (One of the Six Synods of the Presbyterian Church of Christ in China)

1. By the law of God, marriage in accordance with the truth is that of one man and one woman, each fulfilling a part in a life-long union; and they may not be separated. Therefore, if a man who has a wife marries another, or a woman who has a husband is married to another man, in both cases this is a breach of the law of God.

2. If any one who is a member of the Church, while his wife still survives, again marries another, he must certainly be expelled from the fellowship of the Church.

3. If any one, before he heard the Gospel, had taken a secondary wife, then according to the spirit of the Gospel it is right to have some consideration for his previous ignorance, and therefore, whether the Church will receive him to Baptism or not is a matter for minute enquiry and decision according to the true circumstances of the case, giving him to understand that he has indeed broken the law of God, and that the Church can by no means look upon it as a light matter.

4. If the secondary wife has no children, and is willing to leave him and be married to another Christian, this may be done: but it is necessary first to consult the local Session, who shall enquire minutely, and decide the matter, so that no further wrong may be done to the woman concerned.

5. If this secondary wife has children, or if she is unwilling to be married to another, then they cannot be separated.

6. If for such reasons they cannot be separated, then both parties must be informed that the taking of the secondary wife was truly sinful, and cannot be sanctioned by the Church. But as the matter is already thus involved, so that it cannot be extricated, if it appears that the man concerned is a sincere believer in the Lord, and there is no other obstacle, then the Church may receive him to Baptism, but he can never hold office in the Church.

7. Inasmuch as the consequences of these matters are extremely serious, and are of great difficulty, therefore local Sessions must not decide them of themselves. They must first petition the Presbytery, and await the Presbytery's minute enquiry and decision, and after sanction has been given such persons may be admitted to Baptism.

8. Before the rite of Baptism is administered, the clergyman shall first read aloud the above seven rules, that all the members of the congregation may hear for their instruction, and thereafter Baptism shall be administered in the usual form.

Translated from Chinese original. J. C. G.

(*b*) India. Resolutions of General Assembly of the Presbyterian Church in India, 1906

The General Assembly resolves, that it is not advisable to legislate, debarring from admission to the Christian Church an applicant for Baptism solely on the ground of his having more than one wife to whom he was legally married before seeking admission to the Christian Church; but that, in its opinion, it is right to leave the responsibility of deciding in individual cases as they arise with Sessions, which should, however, if the Presbytery with which they are connected so desire, refer each case to the Presbytery.

For their guidance, however, in dealing with such, the Assembly agrees to lay down the following principles and regulations:—

1. The Christian law of marriage, namely:—the union of one man with one woman should be strongly emphasised, and such moral and spiritual pressure brought to bear upon the applicants that when, without violating conscience or doing injustice to others concerned, satisfactory arrangements can be made for separation from all but one wife, this will be done.

2. Before Baptism special care should be taken to ascertain the sincerity and purity of the motives of the applicants, the legality, the respectability, and the moral character of their existing marriage relationship, and the impossibility of bringing them into a state of monogamy without doing injustice or injury to any person concerned.

3. Care should be taken to make it plain that the dual or plural marriage relationship of such persons is tolerated as an evil only to avoid greater evils, and as a temporary condition to be abandoned as soon as the way is clear to do so.

4. In no case should such persons receiving Baptism be appointed to any office in the Christian Church, or allowed any share in its government.

5. In all dealings with such persons, Sessions and Presbyteries should endeavour to bring the cleansing and renewing power of the Christian life and teaching so to bear on the community that all customs at variance with the Christian ideals of marriage shall be more and more discredited and destroyed.

(5) RHENISH MISSION IN CHINA.

Evangelical Church Order for Congregations of the Rhenish Mission in China

Polygamy

With regard to polygamy, the following principles are followed in our congregations:—

(*a*) Polygamy is contrary to the express and clear command of Christ (Matt. xix. 4), and on this ground alone cannot be tolerated in the Christian Church. On the other hand, however, polygamous ties formed by a member of the Church before his con-

version (entrance into the congregation) are not to be looked on as adulterous connections in the Christian sense, and there is therefore no ground for demanding their unconditional abandonment.

Polygamous unions shall be dissolved when there are no special difficulties in the way, and when the persons concerned are willing; but they must be regarded as evils unavoidable in the period of transition in which our congregations now find themselves, when their dissolution appears impossible, or when new difficulties would arise from it. So, for example, it would be utterly unnatural to separate, by the dissolution of a polygamous union, a mother from the young children for whose upbringing she is responsible.

(*b*) If a separation is brought about with the consent of both parties, it still remains the man's duty to provide for the woman, either by the payment of one sum in settlement of all claims, or by a regular allowance. If the woman should still be young, and the opportunity of a second marriage offers in the congregation, should she be a Christian, she has not only full liberty to avail herself of it, but it is very desirable that she should do so, for the reasons given in 1 Tim. v. 11–14, with regard to young widows.

(*c*) After conversion to Christianity, and hence as a member of the congregation, no man may take a second wife so long as the first lives, whether because of childlessness, or with the consent, or by the wish of the first wife. Any violation of this ordinance is adultery, and must as such be followed by expulsion from the congregation.

(*d*) In order to mark the unnaturalness and sinfulness of polygamy, or, let us rather say, its lower moral standard, and in accordance with the words of the Apostle (Titus i. 6) no member of the congregation living in polygamy may hold any office in the congregation, either as teacher, preacher, or elder.

Translated from German original.

J. C. G.

APPENDIX M

(See Report, *passim*)

RESOLUTIONS OF CHINA CENTENARY CONFERENCE, SHANGHAI, 1907

Readers of this Report will be glad to have here appended such of the Resolutions of the Centenary Conference, Shanghai, as bear on the Church in the mission field and its workers. They are not easily accessible, and will be found to throw much recent light on the subjects treated in this Report.

1. ANCESTOR WORSHIP (see p. 114)

1. That, while the Worship of Ancestors is incompatible with an enlightened and spiritual conception of the Christian Faith, and so cannot be tolerated as a practice in the Christian Church, yet we should be careful to encourage in our Christian converts the feeling of reverence for the memory of the departed which this custom seeks to express and to impress upon the Chinese in general, the fact that Christians attach great importance to filial piety.

2. That, recognising the full provision made in Christianity for the highest development and expression of filial piety, this Conference recommends that greater prominence be given in preaching, in teaching, and in religious observances to the practical duty of reverence to parents, and thus make it evident to non-Christians that the Church regards filial piety as one of the highest of Christian duties.

3. Recognising that in replacing the Worship of Ancestors in China by Christianity, many delicate and difficult questions inevitably arise, we would emphasise the necessity for the continuous education of the conscience of the members of the Christian Church by whom all such questions must ultimately be adjusted, expressing our confidence that through the leading and illumination of the Spirit of God, the Church will be guided into right lines of action.

4. That this Conference recommends our Chinese brethren to encourage an affectionate remembrance of the dead by beautifying graves and erecting useful memorials to parents and ancestors, by building or endowing churches, schools, hospitals, asylums,

and other charitable institutions as is common in all Christian lands, thus making memorials of the departed a means of helping the living through successive generations.

2. THE CHINESE MINISTRY (see p. 198)

Whereas, China through intercourse with the Western world is beginning to respond to its influence, and is seriously addressing itself to problems of reform in its political and social institutions, and whereas, this crisis in the history of China opens up before the Christian Church a unique opportunity to inspire the new civilisation with its ethical truths and religious life, therefore this Conference, while recognising that the prime requisite for the Christian ministry is the call of God which comes to varied types of men for the varied offices of our Christian ministry, yet resolves :—

1. That the present status of the Chinese people emphasises the need of producing a body of Christian men of such culture and character that they shall take rank among the leaders of the New China ; men who are fitted to cast the leaven of the Divine life into the hearts of this people, that through individual renovation Government and Society may be permanently renovated.

2. Resolved :—That we urge upon missionaries and native pastors the importance of bringing the subject of producing an efficient Chinese ministry prominently before the Churches under their care, enlightening Christian parents as to their duty and privilege in giving their sons to the sacred ministry, and urging upon teachers in Christian schools the need of producing such an atmosphere of thought and purpose that the hearts of the pupils will be open to the call of the Holy Spirit to the office and work of the ministry.

3. Resolved :—That we make an earnest appeal to Christian young men now in course of education, whose hearts are burning with a desire to make their lives count most for China, that they prayerfully consider the opportunities offered in the Christian ministry to realise these desires, remembering that the highest service to one's native land is best realised in the highest service to the Divine Master.

4. Resolved :—That while we should make use of men in Christian work who have been brought into the Church in early maturity, and have had only irregular and imperfect training for their work, we should not trust to this source of supply to meet the needs of the ministry, but, to this end, should train Christian students through youth and early manhood in well equipped preparatory schools and colleges, directing their thoughts to the ministry as a life-work of the highest usefulness and honour.

5. That this Conference gives hearty thanks to God for the spiritual power and service rendered in past days, and at the present time by our Chinese brethren who have not had the privilege of special college training for the ministry ; and

Whereas, it is desirable to employ in Christian work men of

different degrees of general education and special training; and whereas, it is a loss to both classes of students to associate in the same grades young men of different stages of mental development and of varying types of education, therefore,

RESOLVED :—That we urge upon those who are in charge of our theological colleges the importance of arranging for courses of study especially adapted to the needs of students who desire to fit themselves for Christian work, but who have failed to secure early preparatory training; such men to be employed according to their fitness in association with more fully trained men in the ministry.

6. RESOLVED :—(*a*) That theological teaching, while it should be rooted in the Bible as the Word of God, centred in the person and work of Christ, and culminating in the abiding presence of the Holy Spirit as the power who is to transform the world, should be broad and comprehensive in its scope, should include the study of other religions, of other forms of ethical thought, and should open up to students new avenues of study as to human relationships and responsibilities.

(*b*) That under usual conditions theological teaching should be conducted in the vernacular of the people among whom students are expected to labour, so that their education may be towards and not away from those for whom they are preparing to labour.

7. RESOLVED :—(*a*) That we recommend the establishment of special schools and correspondence classes for Bible study, that through the inspiration of such study and of mutual fellowship in the Christian life the Chinese ministry may receive a fresh anointing of the Spirit, and be inspired with new hope and zeal to take up and carry forward the work committed to their hands. We would further recommend the holding of special or quarterly conferences within limits of accessible areas where pastors and preachers can unite in study, in listening to lectures, in discussion and in religious fellowship.

(*b*) WHEREAS, The need for more Chinese preachers is so pressing and so much depends upon the character of the education received by the students for the ministry and the responsibilities of the ministry are many and great.

RESOLVED :—That all missionaries and Chinese Christians be urged to pray :

(*a*) That God may lead greater numbers of the Chinese converts to give themselves to the ministry.

(*b*) That He will guide and bless those who are engaged in the work of educating the students for the ministry.

(*c*) That He will give wisdom and grace and the guidance of the Holy Spirit to all Chinese pastors and evangelists.

8. RESOLVED :—That missionaries in supervising the work of Chinese preachers should seek to develop the spirit of self-reliance and self-initiative, that they should strive to deepen in the hearts of such preachers the conviction that they are the servants of Christ and of the Church, and that the missionaries are their associates, sent of God to assist them in their work until such time

as they are able to stand alone, and to bear the full weight of their responsibilities.

9. RESOLVED :—That we urge upon the missionaries and the leaders of the Chinese ministry, that both by instruction in methods of Christian work, and by individual example in teaching and influencing men, they seek to multiply Christian workers who are skilled in the art of winning men to the obedience of Christ.

10. WHEREAS, the future Church of China will largely take its type from the church gathered and trained at the hands of the missionaries; and whereas, the crowning mission work is the creation of a worthy body of native Christian leaders, therefore,

RESOLVED :—That great care should be exercised in selecting men for the pastoral office; that only men of unquestioned piety, sound judgment, and of spiritual capacity to edify the church, should be given this place of first responsibility; and that in every way missionaries should seek to strengthen their hands by counsel and assistance to worthily discharge their important duties.

11. WHEREAS, Missionary effort is necessarily limited in its scope and the Christian evangelisation of China must be carried on by the Church of China; and

WHEREAS, The leaders in this great evangelistic work must be produced by the Church, and receive support from the Church, therefore, the Conference rejoices that the Chinese Church already supports its own ministry entirely in many places and partially in others, and resolves that for the sake of the independence of the Chinese Church; for its discipline in self-government; for the rapid and healthful expansion of its evangelistic work; and for its growth in spiritual life, we urge our missionary associates to impress upon the local Churches the importance of doing their utmost, even in their poverty and weakness, to take up their burden of responsibility in the support of their ministry.

12. WHEREAS, The proper training of young men for the ministry, carrying them through the years of preparatory, collegiate, and theological studies, is a long and costly one, requiring adequate educational appointments, and a competent body of instructors; and

WHEREAS, This work is seriously embarrassed by the irregularities and uncertainites of annual appropriations,

RESOLVED :—That we recommend to Mission Boards, and to individual friends of mission work, that these Institutions of Christian learning be adequately endowed with funds for their efficient support and administration, and that Christian people be encouraged to found bursaries and scholarships in connection with them.

13. RESOLVED :—That for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the Church into a closer mutual fellowship, we recommend, where conditions admit, co-operation in theological teaching.

3. WOMAN'S WORK

General

1. Recognising the immense importance of placing the whole word of God in the hands of all our converts, and believing that we shall not see real spiritual growth among the women till they become Bible students, the Conference urges on those concerned in translation work that the whole Bible be prepared as soon as possible in Standard Romanised Mandarin, and in any other of the languages of China where it does not yet exist in a Romanised form. The Conference strongly recommends the adoption of the Scripture Union, or of some other method of systematic Bible reading; and begs all who supervise Biblewomen to impress on them the importance of teaching the women of the Churches to read.

2. While it is impossible to lay down a hard and fast rule as to the preparation of women for baptism, the Conference urges the importance of allowing sufficient time to elapse for the candidate to prove her emancipation from heathen rites and customs; that for this purpose a year is probably not too long; that arrangements be made for every candidate to have definite instruction in the Truth, and in reading the Bible, but that personal spiritual growth be in all cases the supreme test.

3. (*a*) The Conference notes with pain that the temptations threatening the virtue of young women have in many ways increased through the new conditions in China, specially at the open ports; that vice is encouraged by the introduction of immoral pictures, largely in connection with the sale of cigarettes; further, that cigarette smoking by the young is a growing evil; also that the traffic in slaves between Shanghai and the interior has assumed large proportions. It is therefore resolved that a representative Committee be appointed to take all possible steps to wage war against vice, to inculcate purity, and to save the fallen.

(*b*) It is resolved that we urge on the whole missionary body the importance of enlisting the sympathies of Christian women of China in the fight against opium, impurity, foot-binding, the destruction of girl-babies, and early betrothals; that we make it our constant endeavour to waken the missionary spirit and teach our sisters the joy of serving others, and that all spontaneous effort be specially encouraged.

4. That in the training of Bible women we should aim at getting earnest women who have been of good report since conversion, and who have done some Christian work; that we should give them a good training covering several years, part of each being spent in school, and part in Christian work; that stress should be laid on practical training, and on developing the spiritual life of the workers. That, where practicable, the schools should be united efforts, the joint work of the missions in the district; that they should not be confined to Bible women, and that mothers with their little children may be admitted.

5. The Conference rejoices to see the increased openings at this time for evangelistic work among women of all classes, and pleads with the Home Churches to send out many more workers to undertake this work, or to set free older workers who may be specially fitted to do it.

Education

1. RESOLVED :—That while the development of the whole woman, physical, intellectual and spiritual, is the aim of education, the emphasis in mission schools should be laid on the spiritual development and the strengthening of conscience and character to meet the temptations and responsibilities which come to young women under the peculiar new conditions of China.

2. RESOLVED :—That in view of the new sentiment in favour of the education of women in China, Christian schools for girls should enlarge their scope, opening their doors more freely than in the past to non-Christians, taking care that Christian standards should not be lowered.

3. RESOLVED :—(*a*) That we urge the leading Mission Boards to unite in establishing in central localities a few well-equipped colleges and normal schools, making it possible for young women to acquire in their native land and under Christian influences the best education which is demanded by the times, that these schools should be opened both to Christian and non-Christian girls, but that the latter should pay their expenses in full, as they cannot pay their debt to the school by teaching in mission schools after graduation.

(*b*) That a Committee of women be appointed to co-operate with the General Education Committee appointed in accordance with Resolution 4. under the general topic of education, with a view to securing for schools for young women the same support that is sought for young men.

4. RESOLVED :—That more attention should be given to the establishment of Kindergarten Training Schools, as well informed Chinese favour kindergartens, and there is no place where Christian influence counts for more than in the training of little children.

5. RESOLVED :—That in all the schools mentioned above we aim to educate teachers for non-Christian as well as Christian schools, provided that nothing inconsistent with Christianity be required of teachers in such schools.

6. RESOLVED :—That the influence of Christian schools should be against the adoption of foreign dress and customs, and especially that a stand be taken against masculine dress and manners; that the ideal woman be held before girls and young women in schools is the wife and mother in the home; and that though other careers are now opening before the women of China, they should be regarded as exceptional. In view of the misconceptions which prevail in some circles as to women's "freedom and power" it seems wise, while we encourage "New China" in the many wise reforms advocated, to take a conservative attitude as to the position, rights, and privileges of women.

7. RESOLVED :—(*a*) That "University extension" should be an important department of every advanced school for women, a special effort being made through lecture courses, study courses, women's clubs, reading-rooms, etc., to come in touch with the best element among Chinese women, and to help them in their pursuit of education and culture. Such lines of effort should open opportunities for direct religious teaching, either public or private, or where such opportunities do not come, should at least show the futility of seeking physical and intellectual culture, whilst neglecting the highest culture, the ethical.

(*b*) That the Young Women's Christian Association be asked to undertake a work on behalf of students in government and other non-Christian schools.

8. That while recognising the fact that educational work, rightly conducted, is distinctly evangelistic, we urge upon every educational missionary the importance of making opportunities for engaging at intervals in direct evangelistic work.

4. THE STUDY AND USE OF THE BIBLE

I. WHEREAS, We believe the Sunday School to be of the utmost importance for the spread of the Gospel, and the building up of the Church of Christ in China, we therefore resolve :—

(1) That this Conference elect a Committee composed of not more than twenty members whose duty shall be to take such steps as may seem necessary to improve and extend the Sunday School work in China : this Committee to have power to fill its own vacancies *ad interim*.

(2) That this Conference heartily favours the securing of a General Secretary to devote his whole time to the promotion of Sunday School work throughout China, under the direction of this Committee.

II. Having regard to the paramount importance of Bible study for the development of the spiritual life and efficiency of the missionaries and of the workers and members of the Chinese Church, this Conference suggests :—

(1) That, where feasible, central libraries be established for the use of missionaries, containing the best Biblical literature available, in English, that will serve as aids to personal devotion and service.

(2) That with a view to making Chinese Biblical literature more accessible to the Chinese Christians, where the number of readers justifies it, circulating libraries be established.

III. Believing that greater emphasis should be laid on the training of Chinese to teach the Bible, this Conference recommends :

(1) That a larger place in the curricula of our various educational and training institutions should be given to Biblical pedagogy.

(2) That institutes, so far as practicable inter-denominational in their character, be held at convenient centres, and at stated times, for the normal training of Sunday School teachers and others interested in Bible teaching.

(3) That those attempting work along normal lines be asked to place the results of their experience at the service of the missionary body, through the Sunday School Committee, in order that a permanent literature of Biblical pedagogy in Chinese may be developed.

IV. (*a*) In order that the Biblical literature already extant in Chinese may become more widely and accurately known, this Conference recommends that the scope of the Hand-book on Biblical Literature, which is being prepared by the General Committee of the Young Men's Christian Associations, be so enlarged as to make it of service to the whole missionary body of China and to the Chinese Church.

(*b*) In order to facilitate co-operation and efficiency in the preparation of further Biblical literature, the Conference recommends :—

(1) That the Educational Association's Committee on Biblical Instruction be asked to push forward more rapidly, if possible, its work of securing the preparation of text-books on Biblical subjects suitable for use in schools and colleges.

(2) That the General Committee of the Young Men's Christian Associations be urged to redouble its energies in the direction of supplying a Biblical literature for use in voluntary Bible classes and in private study.

(3) That the Sunday School Committee be requested to take prompt steps towards increasing the amount and efficiency of Sunday School literature.

(4) In order to provide for the publication of the vast amount of important Biblical literature demanded by the needs of the rapidly growing and increasingly intelligent Chinese Church, the Conference calls upon friends of mission work in China to place at the disposal of the various societies responsible for the publication of this literature, funds sufficient to make possible such an enlargement of their plans as to render them more nearly commensurate with the stupendous task and critical opportunity now before them.

5. CHRISTIAN LITERATURE

1. Resolved :—That in view of the educational awakening and unprecedented literary renaissance of China, the influx of materialistic literature prepared in Japan, the slowness of production under the present methods, and the clamant need of the Church for new and helpful books, this Conference strongly urges the various Missionary Societies represented at this gathering to set free able men for literary work.

2. That this Conference makes a strong appeal to the Missionary Societies and Boards in the home lands to furnish money enough to carry out the more pressing needs of Christian literary work, so that the Church may not lose the opportunity of the ages.

3. That, as the dissemination of Christian literature is as important as its production, this Conference recommends that a Local Religious Literature Committee be formed in every centre

of missionary activity, to promote the preparation and dissemination of religious literature by the opening of book-stores, reading-rooms, colportage work, etc.

4. That this Conference requests the publishers and editors of the periodicals mentioned in the paper, to consider the feasibility of the scheme proposed by Mr. Ohlinger.

5. That a representative and permanent Committee be appointed to promote the interests of the various Religious Literature Societies, and to secure writers for the new books called for by the Chinese Church.

6. That a reference library being a necessity in the preparation of Christian books, and the nucleus of such a library being already secured in the books presented by various publishing houses in Great Britain and America to the Book Exhibit of this Conference, it is resolved that a permanent library Committee be appointed to take charge of the books in hand and secure additions from time to time.

7. That this Conference, while earnestly appealing for funds to carry on the work of providing and disseminating Christian literature in China on a scale adequate to the present need, desires at the same time to gratefully record its appreciation of the help received in the past, especially from the Religious Tract Societies of Great Britain, America, and Canada.

PRESENTATION

AND

DISCUSSION OF THE REPORT

At the Meeting of the Conference,
on Thursday, 16th June 1910

Considerations of space have made it necessary to abbreviate the speeches made in the Discussion. In doing this, the attempt has been made to preserve everything that sheds fresh light on the subjects considered in the Report. In some instances the speeches have not been well reported, and this has necessitated the omission of certain sentences. It has not been found possible to send the report of the speeches to those who delivered them for their revision.

PRESENTATION AND DISCUSSION OF THE REPORT

Morning Session

Mr. John R. Mott in the Chair.

The Conference was opened with silent prayer, and after the singing of the hymn "Come, Holy Ghost, our souls inspire," the Right Rev. Bishop Brent, D.D., of the Protestant Episcopal Church U.S.A. in the Philippine Islands, led the meditations and prayers of the Conference and read Psalm 139. Thereafter the Conference sang the hymn "Praise to the Holiest in the height."

Rev. J. Campbell Gibson, D.D., presented the Report and said: On behalf of Commission II. I have the honour of presenting this Report, and in doing so there are a few matters that require to be explained. The Report consists, as members of the Conference will have seen, of a preface and seven chapters, but one of these, the chapter on literature, is to be held over for discussion on another day along with a similar chapter under the Report of Commission No. III., so that we propose to-day that only six chapters should be dealt with. We have added since the Report was first drawn up a chapter VIII., which consists entirely of general conclusions based upon the Chapters I. to VII.; and from the preparatory agenda as printed yesterday you would see that it was proposed that the Conference should concentrate attention this morning upon Chapters I., V., and III. of the Report. Perhaps if during the discussion delegates will refer to Chapter VIII., of general conclusions which has been circulated, you will find that the most convenient way of directing your thoughts in the discussion. Then it was proposed that Chapters II., VI., and IV. should be reserved for the afternoon, and that these should be taken together, as all referring to the great subject of Christian character, in applicants for admission to the Church and in the members of the Church, and to the work of missions for the development and nurture of Christian character. Suggestions came in afterwards, and you will notice in to-day's paper that the printed agenda has been somewhat altered, but I understand that the purpose of the Business Committee in so altering it was chiefly to bring out some definite questions, by way of assisting discussion, rather than to change the substance of the matter for discussion to-day. If delegates will look at the paper for to-day they will

notice that the greater part of the agenda, as now printed, we hope to cover at the morning's sitting, and that the afternoon sitting will be occupied if possible chiefly with what appears here in two lines at the foot of page 46, "The edification of Christian Community, adult and juvenile." I think there is perhaps one other word of explanation I ought to give. A phrase has crept into the agenda which is not used in the Report of the Commission, and for which the Commission is not responsible, I mean the phrase "The Native Church." Now there is really in one sense no objection to that phrase, except that one might say that the Church of God is nowhere native to this earth; it is exotic everywhere. But the word "native," to our shame—I speak of those of us who are Westerns—has been "soiled with all ignoble use," and we have thought it right to abstain from using the phrase "The Native Church." I would ask all delegates in their own minds to correct this phrase in their references to the Church in the Oriental field, and I would ask our foreign brothers to pardon the phrase, which I confess I do not like.

Now I come to the Report itself. The Church in the Mission Field is one of the greatest subjects which could have been put into our hands. We feel also, considering the divisions which exist among us, which unfortunately we cannot wholly forget, that there are various points of view from which many of us may feel that "the Church in the Mission Field" is not quite a correct expression, or one that we could wholly justify. Here I would like to say on behalf of the Commission that it is not itself responsible for the phrase used, and it is to be understood that we desire no theological inference to be drawn from the manner in which that phrase has been used. The endeavour is to deal under this phrase with the whole community in connection with the missions represented in this Conference in all parts of the non-Christian world. That is all we mean by it, and if it seems to convey anything else, or anything that any delegate dislikes, we desire that that should be set aside as an incidental implication to which we do not bind ourselves.

In putting down Chapter I. as the basis for the whole discussion, I have to point out that that chapter touches on questions of organisation and of Church polity, and of course it is not with the view of discussing these questions that we bring it before you. We bring the Church on the Mission Field, its polity and its organisation, before you, not with the desire that discussion should settle upon the details of polity and organisation. We have ventured with frankness, but we hope with perfect fairness, to point out various ways in which different forms of Church polity affect the development of the Church. What we desire to concentrate the mind of the Conference upon is this view, not details of polity and organisation, but the fact that questions of polity and organisation are impressing themselves upon the minds of

Christian folk all over the world in the mission field, and that it is an epoch-making fact. That is to say, you recognise that the Church in the Mission Field is a sphere of labour in which you are no longer dealing with little scattered companies of unimportant people, converts under the wing and under the charge of a missionary; it is now a complex body, which has in some countries already attained, and in others is fast attaining, a high degree of organisation and of corporate life. The point on which we desire to fix your attention is this great view of the corporate life of the young Church in the Mission Field, because the recognition of this fact we consider to be of vital importance in the conduct of all foreign mission work. The stage is being gradually reached, but we think it ought to be now somewhat suddenly, very definitely, with great thankfulness to God, fully recognised. You have now what we begin to call not a little but a great Church in the Mission Field, and we desire to enlist the sympathy and good-feeling of all our delegates, and of all the bodies that we represent, for that Church, the great witness for Christ in the Mission Field. We and our Societies rejoice to see that the time is coming when we are no longer to be the leaders but the allies of the Church of Christ in the Mission Field; and I venture to say that the situation is not generally understood even by Christian missionaries, and still less by those who look on from without. Men too often look upon missions as if they were a piece of engineering in which you try, as it were by pick and shovel, to remove from some vast mountain mass separate particles of inorganic matter, and men talk as if the results of missions could be measured by weighing those separate particles against the enormous mass of paganism from which they have been separated. Now, Mr. Chairman, and friends, that view I take to be utterly wrong, and at this moment the recognition of how wrong it is, is one of the vital issues for mission work. Every soul separated from the mass of paganism is a living organism, and it immediately allies and associates with itself other living organisms of the same type and character. This is what we mean by the organisation of the Christian Church in the Mission Field. It is the drawing together of life to life in its highest form, spiritual life, which is life in its highest potency. We all know how science is beginning to teach us, that even very obscure and very minute forms of life, because of their life, are of enormous potency in their aggregate and in their united working. So it is that we desire the Conference to recognise the enormous force that exists, now established in the very heart of the pagan world, in the young Christian Church which missions have founded, but which is itself now the great mission to the non-Christian world.

Well, sir, time is very brief, and I must pass on, although much more might be said of importance upon this point; but starting from that view point, we ask the Conference to recognise the

vast importance of the training of the workers in the mission field, the training of more workers, and the carrying of their training to a higher perfection. Here, again, a great deal of missionary thinking, I venture to say, goes astray. There are very many friends of missions who say, and say rightly, that in every country the best evangelists are the men and the women of the country, and so far they are undoubtedly right. But upon that another argument is often founded. They say, "Now you have planted your Christian Church, you have your congregations in all the great mission fields, these are the evangelists in the mission fields, and therefore our task is largely accomplished, and there is not the same need for multiplying missionaries or multiplying agencies for work." There, sir, I venture to say the thought again is entirely wrong. Where a Christian Church has been founded you have a fresh responsibility, and you have enormously larger tasks laid upon you than when you were simply witnesses going out and in among non-Christian people on whom you had no permanent hold. You are at this stage largely responsible for the efficiency—I had almost said for the life—of the young Christian Church in the Mission Field. As some member has said—I think it was our friend from Korea who used the expression—"the rapid increase of converts is a danger." Perhaps some delegates might be wondering why that could be said. Is the rapid increase of converts not a great joy? Undoubtedly, but it is a joy that brings a great responsibility with it, the responsibility of "feeding my sheep," "tending my sheep." Remember that the flock of Christ is a flock that has to be fed, and the responsibility of the great Shepherd who laid down His life for His flock is our responsibility. Therefore I say, in the interest of the young Church on the Mission Field, you need to send more missionaries from home, you need to send men with more specific qualifications for the task you lay upon them, and you need through your missionaries to help the young Church in the Mission Field in training its own workers, men and women. That training, we recognise, ought to take, as it were, two lines,—the general training of those whom we call catechists or preachers or sometimes evangelists, Bible women, colporteurs, and others, whose chief duty it is to be witnesses of the elements of Christian truth which have laid hold upon themselves, witnesses both by word and by life,—and then the special, even specialised, training of another class of preacher, of pastors, of medical assistants in mission hospitals, and teachers in missionary schools and colleges. These two lines of training are different, and the difference ought to be more frankly recognised and more fully observed. In this way, words that were wisely spoken yesterday by my friend, Mr. Hoste, might be given effect to, that you can have a good and thorough training in one sense of a class of labourers whose labour is in simpler matters, good and thorough in its way, but

which is not to be confused with what you mean when you speak of higher training of a more specially intellectual type. The two forms ought to be recognised, the two forms ought to be continually carried on, and we desire this morning, in laying our Report before you, to put this as one of the greatest subjects to be grappled with by all missionary Churches, by all missionary bodies, and by the missionaries on the mission fields—the training of the workers.

There follows upon that a matter into which I can hardly enter at all, but which may be touched on in the discussion :—how these workers are to be supported, both as to the sources from which the funds are to be found, and as to the standard of living which ought to be aimed at for these workers, and how they are to be enabled to adjust themselves to the conditions and demands of the life of the country in which they are labouring, so as to give their ministry free course. Let them neither be despised nor be too far separated from the life of the bulk of the people round about them. These are the general principles upon which we think that matter of the support of workers ought to be determined.

Before I sit down, there is one other department to which I would call your attention, because all I can do is to call attention to points without discussing them, and that is the matter of Church discipline. We have put that down in intimate association with the recognition of the local Church in every mission field, and in close connection with the subject of training, for this reason : when you have the Church founded on any mission field there is no more difficult—and I appeal to all missionaries whether I am not right in saying that there is no more difficult and soul trying work than this work of the discipline of the Church. We all know the temptations amid which the Christian life of the members of the young Church is lived, we all know how they are shut off from what is the life of many a Christian in this country or other Christian countries, and is so helpful—the tradition behind it, the hereditary examples and traditions, and the Christian atmosphere. Those Christians in the mission fields stand up without any of these helps. They stand up, to the eye of flesh alone, to face an un-Christian world ; and can you wonder if they sometimes stumble and fall? No missionary, no friend of missions, will be quick to remark the failings of these men, but we will be quick to remark the working of the spirit of God in their hearts and lives. We recognise that this duty of Church discipline is to be exercised not as a harsh matter of judicial proceeding, but rather as a tender, watchful, vigilant care, ready to warn, ready to point out, eager to support by sympathy and by prayer, so that the faults needing judicial action need not come. Vigilance, unsleeping vigilance, in discipline of that kind is, I venture to say, almost the supreme duty of every missionary, and therefore we ask the Conference to allow its thoughts to dwell largely upon

this side of Christian life in the mission field, and this function of the Christian Church in the Mission Field. There is need of jealously watching over that young Christian life, need of interpreting to it the law of Christ so that, in the many difficult and complicated questions that arise, a Christian conscience may be created which will judge for itself in wise conviction, and carry the sense not of submission to a missionary or a mission, but of heart and soul submission to the gracious and recognised will of the Lord Jesus Christ, the only Head and Ruler of the Church.

These are the principal matters I am instructed to lay before the Conference at this point. My friend, the Vice-Chairman of the Commission, Dr. Lambuth, will re-introduce the subject, and call attention to other parts of our Report in the afternoon. I beg of you, in taking this Report into consideration, to give earnest thought to those supreme spiritual issues to which I have tried to turn your attention, and while there are many matters of detail and administration of great interest and importance, I venture to suggest that many of these are better worked out slowly and patiently, in the courtesy of brethren, in detail in the several mission fields, and are not so appropriate to discussion in a general Conference like the present. One word more. I ask you to join in fervent thanksgiving to God that the unworthy labours, on the part of the Churches here represented, in less than a century have resulted in so wonderful a gathering together of men and women and children, called into the name of Christ, separated from heathenism, and living out there in the darkness, lives which shine like stars in the firmament. Give them your love and your prayers, and the help of prayer is all prevailing. (Applause.)

The CHAIRMAN: We shall follow the main outline of the Commission instead of following the different sub-divisions. We shall take a main division at a time, and speakers are at liberty to dwell on such parts of that main division as they wish to touch upon within the limits set for the time of speaking.

THE CONSTITUTION AND ORGANISATION OF THE CHURCH

Rev. ARTHUR J. BROWN, D.D. (Presbyterian Church, U.S.A., New York): The development of the Church in the Mission Field forms a distinctive era of our day. The growth of that Church is our greatest joy, but the growth involves re-adjustments which at the same time constitute our greatest difficulty. We have always said that it was our aim to establish a self-supporting and self-propagating and self-governing Church, but we have thus far failed to realise the effect of that aim upon our methods, and I hope that this Conference will mark the period of transition. At first the Mission and the Society were supreme. There was

no native Church, and when the Christians began to gather together they were few and poor, and therefore the missionaries, and the Missions, and the Missionary Society at home, were virtually supreme. They determined everything. This was an entirely congenial task to the white man, and he has been so long in the habit of managing things on the foreign field that it is not easy for him to adjust himself to the changed conditions. Save in very few countries no Church polity is in practice on the foreign field to-day. Too much real power has been exercised by the Boards and Societies and by the Missions on the foreign fields, altogether too much power for the conditions which exist to-day. I have recently had liberty for the second time to visit some Churches in Asia, and I have held long conferences with the leaders of these Churches. More valuable still, I had long conferences with experienced missionaries on this subject. Everywhere I found evidence of growing unrest, and in some cases of irritation on the part of the leaders. I wish I might add two other terms which ought to be abandoned. Those terms are "native helpers" and "native agents." Helpers of whom, agents of whom? Of course, of the Boards at home. It is time for us to abandon not only that terminology but the whole attitude of mind which it represents. There are a great many difficulties to be encountered. I very often hear a fear expressed that the Church in the Mission Field would exercise its power unwisely, but have we never exercised our power unwisely? The fear that the Church, if given more power would exercise that power unwisely, seems to me to rest on four fundamental assumptions which are radically wrong—first, the assumption that we need to be converted to our avowed aim, to establish a self-supporting self-governing, and self-propagating Church; second, that the Church in Asia and Africa must be conformed to a particular type of theology, as defined in Europe or America; third, that we are responsible for all the future mistakes of the Church which we have once founded; and fourth, that Christ who "purchased" the Church, and who is its "Head," cannot be trusted to guide it. Let us have faith in our brethren and faith in God. When Christ said that he would be with His disciples always, He meant His disciples in Asia and Africa, as well as His disciples in Europe and America. The operations of the Spirit of God are not confined to the white man. I heard a great deal during my tour in Asia about the rights of the Boards and Societies in the Missions which ought to be preserved. I would rather go to the other extreme and say, "We have no rights in Asia and Africa, except the rights to serve our brother in the name of Christ." The more I saw of the Christians in Asia the more respect I had for them. They are serving Christ, oftentimes amidst loss of business and social ostracism, but they stand with splendid vitality, and I, who was supposed to bring inspiration to them, more often found

that they were bringing inspiration to me. I trust that this Conference will mark the period of transition to a true recognition of the functions and the rights of the Church of God in the non-Christian lands.

Rev. R. A. Hume, D.D. (American Board of Commissioners, Ahmednagar): Unhesitatingly I advocate the desirability of encouraging the organisation and development of the Indian Church on national lines. This for three important reasons. First, for the sake of non-Christians, especially educated and thinking Christians. There are multitudes who are more and more drawn to revere the Lord Jesus Christ, but who are averse to the organisation and to some of the requirements of the Church as at present constituted. I have the privilege of acquaintance with not a few non-Christian leaders, and often have frank intercourse with such men on religious subjects. Recently when I asked the one who is easily the most influential political leader in Western India, and who is also a religious man, what was his personal attitude towards the Lord Jesus Christ, and what was his estimate of the probable increase of a reverential attitude to our Lord, he instantly replied, "Jesus Christ is hopelessly handicapped by His connection with the West." That was an exaggerated statement. But it is the simple fact that while many thoughtful Indians are being drawn to the Lord Jesus Christ, many are hindered and alienated by the organisation and by some of the requirements of the Indian Churches. For *their* sakes it is desirable that the Indian Church should grow on national lines, with more Indian modes of worship, music, organisation, doctrinal statements, and leadership.

Secondly, for its own sake the Indian Church needs development on national lines, and release from undue adhesion to Western ways. The divisions of the Western Church have some historical and geographical occasion and justification which have little meaning or validity for the Church in India. Why should this young Church have its outlook darkened and its unity hindered by needless and petty considerations? Unrest in India is not confined to political matters. There is a growing unrest in the churches also, due to their limitations and their growth in indigenous ways.

Again the powerful motive of patriotism does not have its legitimate effect in promoting the initiative and sense of responsibility. One of the most gifted native Christian leaders in Western India became a Christian not for his own salvation, but for the salvation of his beloved native land. He knew that his country was cursed by religious and social divisions, and when he began to see that the Lord Jesus Christ is the great spiritual leader to break down divisional walls and to unite men into one family of the heavenly Father, this sensitive Indian became an open

follower of the Lord under the inspiration of the Christian and missionary motive of the good of his country and countrymen. Have we realised that the great Apostle to the Gentiles became Christian not for his own salvation, but from the missionary motive? For on the road to Damascus in the blinding splendour of the great One whom he did not adequately apprehend, he characteristically asked the question which a man of his temperament would naturally ask, namely, what shall I *do*? The Lord's answer was the one adapted to such a soul, which was substantially, "Become a missionary. Serve." Just as the Apostle Paul became a follower of the Lord primarily in order to become a missionary both to his countrymen and to his fellow-men, so this gifted brother became a pronounced Christian, not for his own sake, but thereby better to serve his nation. Let us add to the Indian Church this powerful motive of patriotism by allowing it to develop itself on national lines. The most hopeful activity of the present Indian Church is the recent organisation of the Indian National Missionary Society, wholly administered by Indian Christians, with sympathetic suggestions from missionaries so far as asked for. I give two illustrations of how such organisations promote the Christian and missionary spirit:—Because thus far his church and community had not been sufficiently missionary, the pastor of the largest church in Western India recently resigned his important post to accept, on an income one-fourth less than he had been receiving as pastor, the position of a home missionary to a neglected field in Western India. And when in another part of India the Syrian Church also was stimulated to missionary activity, it obtained a gifted Indian leader who received but one-fourth of the income which he was receiving as an independent professional man. Such devotion and self-sacrifice could only have been inspired by an *Indian National* Missionary Society. Also the Indian Church needs encouragement to develop itself on national lines for the sake of the Church universal. What a gain in a sound interpretation of our Holy Scriptures; what an endowment of spiritual vision; what a wealth of humility and hope have come to the Western Church through realising that there is in the New Testament a Pauline, a Petrine, a Johannine and other types of theology. Even the Apostle Paul, the clearest and greatest of Christian theologians, said of his own understanding and preaching of truth: "We know in part and we prophesy in part," *i.e.* I can only partially apprehend, and only measurably interpret the entire truth of God. The Indian Church, the Japanese Church and the Chinese Church, have each its own interpretation of the truth, its own contribution to the Church universal for its enrichment of thought and service. But this can best be done by the Indian Churches when their nursing mothers of the West trust the Holy Ghost of truth to enable them to make their own interpretations, and to effect their own organisations.

The third reason why I advocate that missionaries should encourage the organisation and development of the Indian Church on national lines is that this event is sure to come sooner or later. At least one recent example of the development of the indigenous church in another country is full of suggestion to both foreign and Indian leaders of the Christian Church. Whether we missionaries approve or disapprove, the time to create a national Indian Church is sure to come. The main question is, will missionaries encourage or discourage such a movement. The main accessions to the Indian Church have been from the depressed classes who largely are not Hindu, but followers of animistic religions. When large numbers of thoughtful Hindus and Mohammedans become Christian, what may we not expect for the enrichment of the church universal from the Indian church composed of peoples who are the most religious of all men ?

In these latter days of the larger recognition of the dispensation of a living, reigning Holy Spirit, shall we not interpret the splendid vision in Isaiah by saying that not only the dromedaries of Midian and Ephah, the flocks of Kedar and Nebaioth, but also that the religious conscience and experience of Indian, Japanese, Chinese, Korean and other Churches shall bring their wealth to the feet of our God. Such visions and such encouragement imply not less, but greater loyalty to our Divine Lord, because we missionaries have not been disobedient to *our* heavenly vision, but like the first great missionary have gone far hence to the Gentiles. The unpardonable sin is the lack of faith in a present guiding holy Spirit.

Rev. A. Pieters (Dutch Reformed Church in America, Japan): I wish to address my remarks particularly to the one great subject of practical administration of missions, and I will begin with Division 4, "What should be the relation of the mission to the self-governing native Church—independent; co-operative or ministerial ?" My answer to that is that it should be all three. It should be ministerial in that there should not be multiplied new organisations after the Church is established and self-supporting; that all missions should have as their aim to strengthen the Church, to enlarge its bounds and to bring it into contact with the entire population. It should be co-operative in that the two, the Church and the mission, have one aim, and labour together for the accomplishment of that aim in the manner in which England and Japan co-operate together to preserve the peace of the Far East. When we come to the position that the work of the mission should be and should remain resolutely and absolutely independent, it should be that especially for three great reasons. In the first place, that only this attitude is consistent with a clear and scientific appreciation of the difference in nature, scope and office of the Church and of the mission. In the second place, because only the independence of the mission, absolutely

in administration of its own affairs; is consistent with the evangelisation of the country. It is a mistake too readily made, that after the Church in the field has got absolute self-government and a very considerable degree of power, then the Church has an exclusive right to the work of evangelising the country. That it has great responsibility in having to complete the work is granted, but the work is far greater than the native Church can accomplish, and the work which that Church cannot touch is just as much the absolute responsilility of the foreign Church as ever it was. And further, because this policy is the only one consistent with the independence of the Church. How can we stimulate the independence of the Church? I answer by not allowing that Church to confuse its own duties and responsibilities with the mission. That confusion comes about by the granting of subsidy. Let us lay it down as one of the primary principles that there should be no subsidy except for temporary and special reasons.

Rev. Bishop Honda (Methodist Church of Japan), interpreted by Mr. Galen M. Fisher: We who nourish and cherish the ideal of nationality feel that the Church should express the national spirit. This is an age of strong nationality. A country which has not a strong national spirit will not progress. Our Master and Lord recognised nationality in His last Commission when He said "Go ye therefore and teach all nations." And no nation which does not recognise the principle of the Kingdom of Heaven and its righteousness can permanently prosper. In the idea of nationality, and independence in nationality, is involved the idea of independence and of personal responsibility, and the missionary work which does not recognise the national spirit and the spirit of independence will make weak-kneed and dependent Christians, and it will give rise to persecution. But the ideal of a nationalised Church by no means means that missionaries are unnecessary, nor does it involve conflict with the missionary. We have in Japan examples of these principles and facts which I have stated, for there are four Churches which are practically independent and self-governing, the Presbyterian, the Congregational, the Episcopalian and the Methodist. In the last of these all the missionaries sent from the Mother Country and America are full members of our Japanese Conference, and are given appointments by it. They have all the functions of Japanese clergy. This recognition of the nationalistic spirit in nationalised Churches not only is of great value to the members of the Church itself, but it has a powerful influence upon the outside non-Christian world, and the contrary prejudices them against Christianity. In a country like Japan where Christianity has an unfortunate record, and where the national spirit is so strong, it may be exceptionally necessary to build up a nationalised Church, but

what country is there that does not cherish a love of country, and have more or less of a national spirit? And the missionary enterprise, and the missionaries who ignore that or violate it, are sure more or less to court disaster. The period when the Church shall be made independent and self-governing cannot be settled in advance, but as soon as the *esprit de corps* of the Church body has become compact, then the day should not be postponed until the reponsibility is put into the hands of those who have the control of the Church in their hands.

Rev. D. A. Murray, D.D. (Presbyterian Church, U.S.A., in Japan): As Bishop Honda has just said, the larger part of the Christians in Japan are united in the four practically independent self-governing denominations. They all met this question of the relationship between the missionary and the Japanese Church, and each in accordance with the characteristic genius of the Church. In the first place, the Congregational have met it on the principle of independency. The Church and the mission are practically independent, the missionary simply contributing the fruits of his labours to the Church as far as he likes. In the Churches that have grown from the Church of England and other Episcopal bodies, and in the Methodist Episcopal body, the process they follow is something as follows. All the activities, including the work under the direction of the mission, is regulated and directed by the appropriate Committees and Boards of the National Church, and these Boards are very largely composed of the Japanese pastors. Occupying an intermediate position between this and the independent plan first mentioned is the plan of the Presbyterian Church, the Church of Christ in Japan. It is commonly called the plan of co-operation. The two bodies, the mission and the Japanese Church, while not maintaining independence of each other as in the Congregational body, and yet not merged into each other as in the Episcopal, meet together as a Board. This Board has the direction of all that part of the mission work that can be properly considered as within or a part of the Japanese Church. By some inadvertence an error has crept into the Report of the Commission which seems to me to indicate that none of the Churches in Japan have acceded to this line of co-operation. As a matter of fact two-thirds of the Churches have taken up this plan. The mission must fully recognise that the Church has the same full control within itself as any other body of any kind. It seems strange that there should be any hesitation in accepting this right of the Church to be recognised as an autonomous Church. The Church is the child of the mission, but it has become of age. The Church can claim no right to restrict or control the work of the mission in any way; it is free to work where and how it pleases. But if it chooses to work within the Japanese Church it should do so

only on condition that it should be under the Church's supervision. As for the actual plan or basis of co-operation which was adopted by our missions, its essential features is a joint board consisting of an equal number of missionaries and Japanese pastors. This has the power of the appointment of bodies, the appointment and discharge of Japanese pastors, and the amount of salaries.

Rev. W. Nelson Bitton (London Missionary Society, China): It is an evidence of the unity which underlies the problems which this Commission is discussing that we who know something of the problem of the Church in China find ourselves in entire agreement with the statements which have been made from India and Japan regarding the problems there. Those who have come much in contact with the Christian young men of China, especially those of the educated class, feel that this problem we are discussing to-day is one that is most vital to the whole missionary situation in the Empire of China, because it is certain that we shall never get that maximum of help in the work of evangelisation from the indigenous Church of that land until we have adopted for ourselves the line of promoting self-government and independence. Wherever Chinese young men are gathered together and are talking concerning the things which make for their national progress, you will find them keenly interested in this question of the growth and independence of the Chinese Church. They have frankly stated their ideal to be a united Chinese Christian Church, and it is idle for us to ignore, and it would be foolish for us to oppose that national sentiment within the Christian Church, because it is our duty as Christians to stand in line with it. There is already a movement from the Church, not because those who are taking part in it are in any way opposed to Christianity, but because they feel that the foreign connections of the missionary churches in China are opposed to the highest interests of their land. We find such a movement as was last year spoken about among the Christian students studying in Tokyo proposing the institution of a purely Chinese Church which would carry on this work entirely apart from all foreign influence and advice. We do not want to see rising in China, or in a far Eastern land, a far Eastern Church separated in sympathy and in aim from the Catholic Church of the Christian world. The danger which I have spoken of is not one that is in the air or is remote; it is near, and it is pressing for immediate attention. I, too, would hope with a previous speaker, that one of the results of this Conference will be such a definite action and practice on the part of the missionary Church in China as shall make for the helping forward of the indigenous Church of that land. There are two things that seem to me need to be specially done. We have to give proof of the validity of

our expressions of sympathy. We are always imposing western conditions when we are inviting our western brothers to come and join hands with us. There we are wrong. We have to recognise that the genius for government is not born with us, nor is Christian knowledge, neither will it die with us. There is as great a capacity not only for government but for an appreciation of the essentials of Christian doctrine in the Chinese and Japanese mind—I am not able to speak of the Hindu—as there is with us. It is only a question of education and experience, and these will come. Another thing that seems to me to stand in the way is our denominationalism. I am not here to say that we have to undenominationalise ourselves. We have to see that we do not make it a part of our business to denominationalise the churches we are endeavouring to institute. We must, of course, stand as faithful stewards of the Boards that send us out. Is it any part of our duty to see that the churches that grow up under our hands are also in subjection to the Missionary Boards we ourselves represent? I think not. We are prepared to trust surely the Spirit of God which sends us forth.

Mr. Cheng Ching Yi (London Missionary Society, China): The problem in China is the independence of the Chinese Church. I use the word meaning nothing more than Church support and Church management. Really there is no independence of the Church. All Churches of Christ are dependent first upon God and then upon each other. Some of our friends are a little afraid of the Chinese Church movement. They are afraid of the inability of the Chinese Christians to accomplish that which they have started, and they are also afraid that the Christian Church in China is still too young, and weak, and feeble, and cannot undertake such a great responsibility. Speaking frankly, we are both weak and poor, but experience shows that out of deep poverty Christian liberality may abound, and again the feebleness of the Chinese Christians will not be a hindrance in the way. Does this mean the breaking of a friendship with those who have brought out the Gospel, and is this foreign? No. It is the principle of mission work and the ground plan of the future Chinese Church. We can never thank you enough for what you have done for us, and your helping hand regarding the future of the self-governing and self-supporting Chinese Church will be ever appreciated and ever remembered by all the Christians in China. Is there too great a burden on the shoulders of the Chinese Christians? Surely not. Every one here can testify that there is nothing so joyous, so delightful as directly working for Christ. It is our privilege and our joy, and not our burden. A little girl once was carrying a little boy on her back. Some one said, "I see you have a big burden on you, haven't you?" "No," replied the little girl, "that is not a burden; that is my brother." In communicating with some

of my Christian friends in different parts of China concerning the Chinese Church question, I received letters from a number of provinces which show very plainly the growing spirit in this matter. They realise their responsibility; they have grasped the idea of being Christians. The controlling power of the Christian Church in China has largely been in the hands of foreign missionaries, and there is no doubt that it should have been so in the days gone by, but the time has come when every Chinese Christian should realise and undertake this responsibility, when they should know what it means to be a Christian and his relation to the Church. What is the motive power of all this? It is nothing new. It is the working power of the same spirit as inspired you to realise your responsibility towards men of other lands—yes, the same blessed Spirit of God. Every Christian in Christ should be a soul winner, and every Christian is a part of the Church. References have already been made to the recent spiritual awakening among the Chinese students of Peking, of which I was an eye-witness. It will be our interest to watch with great expectation the Chinese Christian students at home and abroad, and it is in them we hope for the future of the Chinese Church. I hope with all sincerity that this Conference will recommend and take measures towards helping the Chinese Church movement. May the Will of God be done in this matter.

Dr. Henry T. Hodgkin (Secretary, Friends' Foreign Missionary Association, formerly in Chengtu): At the risk of repeating some of the thoughts which have been already far better voiced by Dr. Brown, I want to say one or two words about the attitude in which we at home or as missionaries should face this growing spirit of independence in the native Church. In the first place, we should have a spirit of fellowship with this Church, and to that end we must first recognise her personality. We wish to recognise the individuality of this Church, and I take it that the sentiment of this Conference is that we to-day take off our hats to her, recognising the Church in all parts of the mission field as a living vital force which has entered into the Church. In the second place, we need to meet this growing spirit with trust. We have been trying to do a certain work and we see the result. Do we believe the Churches in all the parts of the mission field to be our creation or that of the Spirit of God? If the former, we must watch every step with infinite solicitude; if the latter, we have no cause to be afraid. Our watching may be more harmful than the errors we watch to prevent. The Church will certainly make mistakes—yes, and it will learn from them as did our forefathers, and as to-day we, the infallible Church of the West, may learn by our mistakes. Growing out of this spirit of fellowship and trust we need to have consultation with the native Church. We were told yesterday that we need to

develop to the highest pitch of efficiency the native young men. When we have done so we need to give them a position in which they can use to the fullest the training that we have helped them to get. We need to show such men that we value their counsel. May I make one or two definite suggestions to bring this thought into shape in our minds? Why cannot the home secretaries do more to encourage the missionaries to take counsel freely with the native leaders and with the Churches as a whole, and might it not be a good rule that recommendations by the Church as well as by the mission be regarded as of greater weight than those coming from the mission alone. In the second place, cannot more be done to suggest to new missionaries the value of learning all they can from leaders in the native Church, and deferring as far as possible to them, rather than assuming an attitude of self-sufficiency and independence? And in the third place, when deputations visit the mission field, cannot they take more time to consult, perhaps privately, with the native Christians whom they may meet? In the fourth place, might not leaders of the Church in the Mission Field be brought over from time to time to consult with the Board and its Committees on questions of policy for education or evangelisation? We need the help of these men. We want also to give them more responsibility. History is full of examples in which men have been made by the responsibility which has been given them. Is this not also true of native bodies?

After the singing of the first three stanzas of the hymn "The Church's one foundation" the discussion was resumed by—

Right Rev. the BISHOP of BIRMINGHAM: I did not propose to intervene in to-day's discussion, but I have been tempted to do so, and have yielded to the temptation because it appears to me that the more true the great opinion which has been almost uniformly uttered this morning, the more important becomes a consideration or class of considerations which has been in the main left out of sight. I remember very early in my career being told that my vocation was to make myself disagreeable at public meetings. I have interpreted that rather uncharitable view of my vocation to mean that it was in a way my business from time to time to ask assemblies of all kinds to entertain a consideration which they might appear for the moment to be leaving out of sight. The consideration that is now in my mind is this: the more true it is that we as Westerns should be doing all we possibly can to foster the independence and indigenous character of the Church in Eastern and African countries—and I believe that there can be no one in this hall who feels it is our privilege and our duty more than I do, or who feels more than I do, how much self-restraint and repression of our natural selves that will involve for some of us—but the more true that is, the

more important it is that we should be having constantly in mind what are those conditions which belong not to India, or to Japan, or to China, or to England, but to the Church everywhere. I mean if we, as foreign missionaries, are to hand over Christianity to the Church of China, and Japan, and India with a good courage, then we must have done more than at the present moment we seem, I think, inclined to do, to contribute to a definition of what the Church is, the definition of its essentials or real Catholic features. I want to explain what I mean. I notice the extreme rapidity and facility with which the Churches became indigenous in ancient times. I notice that there was not any marked difficulty in the transition. I notice that what the Church stood for was more or less markedly definite, what its creed was, what its constitution was, what its Bible was, what its sacraments were. These were points upon which the mind of the Church fastened itself. The definition varied from age to age, or from East to West. At the time of the Reformation it varied in a good many acutely different forms, but everywhere there was the instinct that the body must know, and must assert, and be able with more or less clearness to assert what its essential principles are. Now no one can be at all acquainted with what has been going on in Europe or the world during the last fifty years without seeing that there has been an extraordinary and almost unprecedented breaking down of what you may describe as denominational standards, barriers, and exclusiveness. Do not let us endeavour to denominationalise the young Churches, as was said enthusiastically just now, but at the same time if we are not going to denominationalise the young Churches we must be playing our part in saying what constitutes the Church. On almost all sides I notice in respect of what might be called in the broadest sense, the religion of Protestant Christianity, a tendency to drift. Men are conscious that what they used forcibly to assert was essential to Christianity they no longer are willing to assert. Now it follows from that that they ought to be labouring patiently and diligently to know what they are to substitute for the old assertions. I am quite certain that no system, no religion, no body can hope to stand unless it undergoes the painful intellectual effort of defining what its principles are. To run away from that obligation is to run away from something which is essential for continuous corporate life. I am very far from meaning that it is our business as Westerns to define this for Easterns or for Africans. What I mean is that we have got to put into all bodies of Christians the consciousness that continuous life depends upon continuous principles, and that any period of deep intellectual change involves and necessitates fresh effort to interpret in such intellectual form as admits of statement and become a bond of union, what we believe to be the real basis of a Christianity that can be propagated.

Rev. James E. Newell (London Missionary Society, Samoa, South Seas): I am conscious that my contribution to this Conference is merely one of testimony. The time when the Church of any land realises its own corporate life and can initiate its own activities in its witness for the truth constitutes an epoch in any mission. That time, if it has not already come, is close at hand in the development of the life of the Church in the Samoan Islands —a group in the centre of the South Pacific which has been the scene of my labours for nearly thirty years. That development has been slow as compared with some other lands, but it has been sure and steady. The political conditions which were, up to ten years ago as unsatisfactory as they could be, have been partly responsible for the reluctance to give, or for the native Church leaders to assume such responsibility as is proved to be now possible under the changed conditions which a settled and enlightened Government—I refer more especially to Germany—has at last brought to our distracted islands.

The development of Church organisation of the last twenty or twenty-five years has been to give the Church (or as we prefer to say the Churches) real responsibility in self-government. The leadership of the mission staff in relation to the native Church has been chiefly exercised through the Annual Assembly of delegates (pastors and laymen) of all the Churches throughout the Group. The sociological reforms which Christianity has effected in recent years have been great and beneficial, and these have been, under God, effected through the influence of the Assembly, as that has been constituted in the past ten or fifteen years. To that Assembly of representatives of the Churches as to the most enlightened and advanced of the native community we have expounded Christian ideals for the home, for the clan communal life of the village, and for the nation, and the mission printing press (which is self-supporting) has done the rest for a people already able to read and to appreciate the arguments advanced in public exposition and discussion. As that function of the popular Church Assembly has developed it became necessary to establish and constitute a second—which is correctly described as the Native Advisory Council. That Council, composed of tried leaders—on which also the missionaries have a place,—is the real guardian of the united Church. It discusses and proposes to the General Assembly those measures for which the Church appears to be ready in the development and strengthening of its own corporate life and testimony to truth. It has already proved itself and won the confidence of the people as the true guardian of the Church's life amid the ever-changing social conditions and the ever-recurring social dangers which beset this still immature Christian community. But the point I want to emphasise is the relation this organisation bears to the Missionary Society and to the life and work and testimony of the Universal Church of

Christ. The development of the sense of responsibility and the consciousness that we *trusted* them has not lessened but increased the loyalty and love of the Samoan Church to the mission. With the establishment of the Advisory Council and the expression of our confidence, by which they were expected to assume and were entrusted with real responsibility, included amongst other things that administration of a general Church fund for work done at the initiation of the Council. With that came an increased desire to help the general work of the Society, and the contributions rose at once from £1500 or £2000 to £4000, in addition to the entire support of all the local and the newly centralised church work, amounting to upwards of £10,000 for the past year. This from a constituency numbering 28,000 people including a Church membership of 8000. The missionary spirit has always been a characteristic feature of the South Sea Island Christianity. That has found in recent years a much more widely diffused expression.

Mr. T. E. Duckles (Wesleyan Methodist Church of South Africa): I want to describe an experience of the development from a mission into a self-supporting, self-governing Church. In 1882 the work of the Wesleyan Missionary Society in Cape Colony, Orange Free State and Natal was formed into what is called an affiliated conference. It was said to take over all the work within that area and to conduct and develop it and it received a grant from the Home Missionary Society for that work, £14,000 to be reduced from time to time until it passed away. In 1902 it had been reduced to £250. The Home Missionary Society formed by the new Church to take and administer the grant under the Conference and to raise funds to replace that fading grant had by that time raised a local income for that year of over £10,000. The membership of the Church at the time of the change was about 20,000 full members, members on trial and members in junior classes, and about one-fifth of that was European. In the year 1908, or at the present time we may say, the native membership had risen to 78,000 full members, who had all been on trial for two or more years before they were received into the Church, about 36,000 members on trial, and an equal number of junior members, making altogether 130,000 natives with 10,000 Europeans. I omitted to say that of that sum of £10,000 a good half was given by native members. The Church has now something over 100 English missionaries, 120 native missionaries who have had some training for their work, and 200 native evangelists who have had a little training for their work; these are all paid. Besides that there are 5000 local lay preachers and 6000 native leaders, and these are not paid, but they are a grand army for building up the Church of Christ in Kaffirdom and in spreading it among their heathen neighbours.

Bishop Robinson (Methodist Episcopal Church, U.S.A., in India): The policy in which I very strongly believe is that no foreign mission should ever wait to have the Church in the foreign mission field demand a larger share in the administration of its affairs. From the very outset it should be the definite policy of the mission to set before the Church the deliberate purpose of that mission to invest the infant Church with all the responsibility that it is capable of bearing, and this would refer to the standing of ministers as well as to the share in Boards and committees and in the administration even of the funds of a conference. Some years ago our Church, very hesitatingly perhaps, consented to an arrangement in India, after a large measure of autonomy had been granted, to add to the finance committees that were entrusted with the administration of the contributions from America, Indian missionaries of good standing, well proved and who had won the confidence of their own brothers. And now the question is asked, how has that worked? It has worked admirably well. In the olden days before that principle was adopted there was a feeling among Indian missionaries that large sums of money were coming into the hands of the missionaries and that it was being very grudgingly dealt out in connection with the Church, but just as soon as we added the Indian missionaries to these finance committees they grasped the situation; they saw that, instead of having a superabundance of funds, we were very often sorely pressed to meet existing needs, and, when we sought to put pressure upon the Indian Church to do more, they could hear from their own brethren the existing facts—the actual conditions. I have never known a single case in twenty-five years in connection with the finances from America (in which these Indian brethren have equal votes in deciding with the foreign missionaries) which gave rise to any real dissatisfaction—and I commend this policy.

Hon. Yun Chi Ho (Methodist Episcopal Church, South, U.S.A., in Korea): I am to speak from the standpoint of a native Christian on the third division of the first topic: "Must all work carried on by foreign money be under foreign control?" I know it is a very delicate question for a native Christian to speak about. I know also that it is a first principle that money given by the foreign Church through the missionaries representing the Church should be under the control of those missionaries. I say it is the first principle, but we sometimes find that there is a principle which is higher than that principle, that is the principle of Christ, and in order to carry on the work in any particular missionary field successfully the missionary must see to it that the distribution of the money be so directed as not to arouse any suspicion in the mind of the local Church and to make the money given by the Christian people of these Christian lands do the most for

Christ and for men. Missionaries have and must see to it that native leaders are taken into frank consultation in the distribution of the money, because that money is not for a selfish purpose, but for the advance of the Kingdom of God in that particular land, and that cannot be done unless you have the hearty and sympathetic co-operation of the native leaders.

Rev. F. Baylis (Secretary of the Church Missionary Society): In Uganda it was a principle from the first that no foreign money was to go in the payment of any of the native agents who were employed in the mission or in the Church. The problem that has been put before us from Japan especially, of the mission helping the native Churches, takes on quite a different phase in other cases, and I think that our brethren there should not feel that they have found the only way of dealing with it. In Uganda we missed that difficulty altogether because in Uganda we required the Mission to become absorbed in the Church. The missionaries are in the Church and are under its authority just as the native leaders are. The difficulty of dealing with the finances that go from England and that are raised locally is easily got over in that case, because all the workers are from the Church's point of view, honorary workers. We put the money into their hands and the Church has nothing to do with that.

AFTERNOON SESSION

The proceedings were opened with prayer by Dr. Wardlaw Thompson of the London Missionary Society.

Bishop Walter R. Lambuth (American Methodist Episcopal, South): It falls to my lot as Vice-Chairman of Commission II or The Church in the Mission Field, to present that portion of the Report which was not presented by Dr. J. Campbell Gibson this morning. He reviewed sections, I, II, and III of the Agenda, which sections refer to chapter I, III and V of the Report. I invite your attention to chapters II, IV, and VI, summarised in section IV of the Agenda, which reads:—Edification of the Christian Community, Adult and Juvenile.

The question is well raised by the Committee,—What means have been found most effective in developing Christian character and activity in the native Church? The supreme and ultimate object of edification is the development of character, and to secure the most effective activity upon the part of the Church in the Mission Field.

In the first chapter we deal with the corporate life of the Church. But corporate life is made up of individual life, and the former is not stronger than the integrity of the units which make it up.

Chapter II.—Conditions of Membership—treats, in the first place, of the spiritual instruction of catechumens, and in the second, of instruction in Christian knowledge. This looks both to indoctrination and to qualification for leadership and for assuming the responsibilities of an aggressive evangelistic Church.

Chapter IV.—Edification of the Christian Community, Adult and Juvenile: What are the agencies which promote such edification, which build character and stimulate activity? 1. Public Worship on the Sabbath. 2. Day Schools, Boarding Schools and Hostels. The Young Men's Christian Association has been notably active in utilising the latter, especially in India and in Japan. 3. Family Worship and Village Meetings: The neighbours are frequently invited to morning and evening prayer, and whole sections of the country are being influenced in some fields through religious meetings held for several days in succession in hamlets and villages. 4. Conferences or Conventions for Workers or leaders: It is by means of these agencies that edification and totalisation of church and community have been effected to a marked degree, thus increasing the activity of the local church. Such conferences give large place to study of the Word and to prayer for catechumens, catechists and the missionaries themselves. Plans are laid and policies outlined which look to the direction of increased activity of the church. In Korea and in some missions in China it is the custom to hold annual conferences for Bible study for ten days in every station. 5. Sunday schools: India takes precedence with 435,441 officers, teachers and scholars in 1907, which number had increased to 96,089 by the end of the following year. Japan, which makes a close second, organised a Sunday School Association in 1907, and China the same year, at its Centennial Conference at Shanghai, secured a large standing Committee on this work, and arrangements were authorised for the employment of a General Secretary for its promotion. The World's Sunday School Association held in Washington City—19th to 24th May—subscribed with great enthusiasm £15,000 a year for three years for the promotion of Sunday School work in mission lands. 6. Young People's Societies. The Commission gratefully record the fact that in the main these have conspicuously approved themselves by real usefulness in personal work in soul winning and in the deepening of the prayer life. At the same time we would raise the caution against the introduction of too much Western machinery in Church work, and against the multiplication of local societies. 7. The Women of the Church in Mission Lands. Any statement would be incomplete which did not include the contribution native women are making to the spread of the Gospel. Women's elevation is one of the most striking credentials of Christianity in the Church in Asia, and her service is probably the truest measure of the power of the Gospel working through the Church.

Chapter VI. treats of the Character and Spiritual Fruitfulness

of Christian life. "By their fruits ye shall know them," were the significant words of the Great Master. What are some of the results or fruits of the Gospel as manifested in the lives of our converts on the fields? *First.* Fear cast out.—Professor Warneck says, "Fear is the moving power of animistic religion, in Asia as in Africa." Instead of fear there is constant and unmistakable evidence of joy, deep-seated and abounding. *Second.* Speech made pure.—Not profanity so much as foul and vile language is heard upon the streets and in the homes of heathenism. To the amazement of their heathen neighbours it disappears from the speech of the Christians and the tongue is no longer an unruly member. *Third.* Truthfulness.—Lying is an art in heathendom. But Moslem judges in North Tripoli are on record as saying that "The word of a Christian witness was accepted on its face in the Court." *Fourth.* Family Prayer.—This may be styled the sheet anchor of the Christian home on the mission field. There are as many as seventy-five per cent. who have family prayer in some fields, and the average would not fall below twenty-five per cent. From Abyssinia there comes the beautiful story in more than one case of husband and wife settling their domestic troubles on their knees at the family altar. *Fifth.* Liberality. As was true of those in Macedonia it may be said of many mission Churches of our day, "their deep poverty abounded unto the riches of their liberality." Chinese schoolboys denying themselves a Sunday mid-day meal in order to save a few copper cash for evangelistic work, can be placed by the side of the crop of arrowroot raised by converts from cannibalism in the New Hebrides for the publication of their New Testament. The Korean Christians in a single year contributed out of their poverty £25,000 for the furtherance of the Gospel, which according to Commission II translated into terms of the wages of the West would amount to £175,000. *Sixth.* Fervent Evangelism. The Congo, Uganda, and perhaps in a special manner Polynesia, have been striking illustrations of the power of the Gospel to stimulate to almost superhuman activity in the effort to seek and to save the lost. *Seventh.* The Martyr Spirit under Persecution. Edification solidifying into enduring Christian character—character refined by suffering acute and agonising. Where is there an example in the recent annals of the Church more conspicuous than that in the Chinese Empire during the Boxer movement? The Church on the mission field is safe in the character and activity of such Christians as these. The old method at last is the best and will win—"Preach Christ and Him crucified."

The Training and Employment of Workers.

Rev. J. P. Jones, D.D. (American Board of Commissioners, Madura, India): If the Church is to grow in character, in piety,

in self-support and in self-propagating power it must be through the inspiration and leadership of the Christian worker trained in our mission institutions. There are 26,000 men and women of the soil in India who are engaged in constant Christian service ; and I know of no nobler or more inspiring work than that of adding to the number of men of God well equipped for this service. Having engaged in this definite work for two decades, I wish to emphasise a few things :—

(1) The training given should be broadly *Christian* and not dominantly denominational. A few years ago I studied the curricula of all the Protestant Divinity Schools of India and was surprised and saddened to see how much time was consumed in the training of the men in strictly denominational lines. Our men need to be broad in their views and sympathies. It will be useless for the Church at home and for the Missions themselves to speak of Christian union, if the Indian workers are taught to emphasise sectarian shibboleths and to exalt above all the politics of the denomination.

(2) This education should be modern and up to date. I knew a very few years ago a divinity school in India which had as one of its text-books " Paley's Christian Evidences "—a book whose influence and blessings were great in the past but which has long become antiquated.

(3) The students should be made familiar with the dominant faiths and philosophies of the land. They can never successfully contend against Hinduism without being taught as to the chief contentions of that religion. The teacher should constantly, in teaching his own faith, hold up and explain the related teachings of Hinduism and Mohammedism.

(4) And above all else the training should be on Oriental lines. The mental bias and prepossessions of the East must be considered. Our western emphases must be avoided and the definite need of an Oriental Church be held before the men constantly, and their mind and heart be prepared and trained to meet the great enterprise of building up an Eastern Church and an Eastern confession and presenting our faith to non-Christians in a way which will appeal to their Oriental mind and heart and win them to Christ.

Above all, these men must be trained in deep piety and be helped to become burning lights of our faith in India.

Rev. J. R. Chitamber (American Methodist Episcopal Mission, Reid Christian College, Lucknow) : I wish to speak briefly on questions (3) and (4) of Section No. II of the Agenda for to-day. " How are these workers in large numbers to be supported and what standard of living should be aimed at for them ? " In this connection the following important question arises : should the Missionary Societies employ as missionaries native workers who

have received education equal to that of the foreign workers in western universities? Although in the Scriptural sense we are all missionaries, in our vocabulary the word "missionary" is used for a worker sent out into a foreign field by a Board in Great Britain, America or other Christian countries. I am not prepared to suggest that our native workers, male or female, should be employed as "missionaries," even though they may have received education equal to that of the foreign missionary in Western universities. (1) This action on the part of the Missionary Societies will divide the native workers into two classes,—first, those who by virtue of their having received a university training, will be employed by their Boards as their agents; and second, those who, perhaps equally efficient but not privileged to have had the same advantages, will be under their native church councils or conferences. I am afraid that distinction will create discontent among the native workers, and for an educated minister thus connected with the "Home Boards" the temptation will be to disregard their own church councils or conferences as they will feel no obligations toward them. (2) Neither the foreign missionaries nor their Boards are going to be permanent fixtures. The time will come when the missionaries will have to withdraw and the churches in the field will control everything. The burden of the support of all the native workers will eventually fall on their own churches. Unless I am very sadly mistaken the missionaries and their Boards are looking forward to the time when the Churches in the mission fields will be autonomous in every way, and they, having made themselves unnecessary, will withdraw. Now if this step be taken will it not delay the realisation of this expectation?"

(3) To my mind there is absolutely no need for such an action on the part of the Missionary Societies. It does not require one to be a missionary connected with the Board "at home" in order to be an efficient winner of souls, for after all our work is that of soul saving. I do not mean that the educated native workers should not be given their rights and privileges. Far from that, I say with all necessary emphasis that indigenous leadership should be encouraged. They should be given positions of responsibility as the foreign missionaries are. There should be nothing to divide the missionary from his native fellow-worker. There should be perfect unity and co-operation on the part of both.

Rev. Otto Hertzberg (Gossnersche Missionsgesellschaft, Pommern, Germany) gave an account of the educational work of the Gossner Mission in its mission field among the aboriginal tribes in Chota Nagpur in Bengal. He continued:

The aim of all this educational work is to bring up worthy and obedient workers for the Mission, for the Government, and for private services. All our school boys are aboriginal Christians to whom

we try our best to give a sound Christian education. The aim of all mission work should be to make itself unnecessary, *i.e.* to lead the converts to a certain degree of independence so that, if at any time left alone, they would neither relapse into heathenism nor turn to a form of religion contrary to the sound doctrine of Holy Scripture. One of the means to accomplish this purpose and, as far as I understand, the first and the most certain means to reach such aim is education through school, but not only education in "litteris" but chiefly in "moribus" because there is no real education in "litteris" without education in "moribus," for "plus proficit in litteris et deficit in moribus, plus deficit quam proficit," *i.e.* improving in knowledge and failing in morals is no improvement at all.

Rev. B. Fuller (Bombay): It seems to me in this matter of the support of the great army of workers needed in the field, we need to keep in mind one great fact, and that is the actual unity of the Church of Christ. I do not believe that the English Church and the Scottish Church and the American and the Indian and the Chinese Churches are in their separate compartments in the mind of our Master. I believe that, as the head of all these Churches is one, so the body is one—and when one member suffers, all the other members suffer with it. I do not like the thought of making differences on this matter on national or racial lines. I believe where there is need it is for the Church of Christ to meet it and for the whole Church of Christ. There are over 100,000,000 unreached people of India who are not yet touched and cannot be touched by the forces there. If there is this need of men, then the call comes to all Christian countries and to the individual men and women who are free to go, and it also comes to the brethren in India so far as they can meet that need, and it seems to me that the matter of where the money comes from, is a very small matter. Personally, I believe that the steward of God who knows that he has God's money ought to give that money into the hands of those who have been chosen to carry on this work, and I have great faith in the committal of that money to the men on the spot. I do not believe that we can lay down hard and fast rules. What we have heard to-day shows us that we have to deal with facts and not with ideals or theories—with the facts in the fields as we find them. Let the money be given into the hands of those responsible for the work and let it be used where it is most needed, whether for the support of foreigners or of the indigenous workers.

Right Rev. Bishop Brent (Protestant Episcopal Church, U.S.A., Philippine Islands): I venture to draw the attention of the Conference to the danger of universal negatives. It seems to me that that danger has already declared itself when the word

"native" was put under the ban. If in the course of what I have to say I use that word, I use it in its most dignified and noble sense. I am a native Canadian and I am proud of it. If after the privilege of birth by the privilege of choice I became American and by the call of God a Philippine, I am still a native Canadian. There are just one or two points that I wish to emphasise, and I shall strive to do so in the briefest possible manner. With regard to the subject of not merely training native workers but selecting before we train, it would appear to me that we allow our missionaries to lose a tremendous stimulus by waiting, instead of looking with discerning eye upon all the Christians before us and laying our hands upon this one and that of distinguished piety and ability and saying "God and the Church want you." Having called men it is for them to commune with God and see whether He confirms the voice of the Church. I venture to think that if we follow this principle more closely we will get a higher grade of native leaders. Then again surely when we look at the method of our Master, Jesus Christ, we will be led to emphasise the training of the picked few in the most thorough manner rather than have a large number trained in a loose manner. Jesus Christ chose his Twelve. If in every mission field we would take the greatest pains to get only the best and then to give our best to the best, in due season the evangelisation of the world would be accomplished as God desires it to be accomplished. Then may I suggest the danger that all of us are liable to, of finding some noble young character with great intellectual ability and sending him home for his education. There may have been a day when it was necessary to send to the Western world the Oriental who was seeking for education. That day, thank God, is fast passing away. A man gets his best education among the people and in the country where he is to live and do his labour. Then again let me suggest that we must try not to allow that barrier to arise between the professional mission worker in the native field and the great body of Christians, such as I regret to say has arisen in the Western world. Man is a missionary—O noble title—because he is a Christian, and the very moment we specialise too much and put it into the heads of men that there is such a thing as a professional missionary, we are very apt to lower the estimate that the Christian ought to have of his missionary vocation. The missionary spirit and the missionary activity is never an avocation, but it is always a vocation—and it is because our people at home do not realise this fact that missions are to-day as weak as they are, and it is because a few do not recognise that fact that missions are as strong as they are to-day.

Just one last word regarding the standard of living and I will try to put it in the most succinct way possible. Those who have come from the midst of primitive peoples realise that when we go to Europe or America we are going from simplicity to com-

plexity, and sometimes we are inclined to believe that the dangers of what is called civilisation far exceed the blessings. But the standard to set wherever we are, at home or abroad, is simplicity, and by that I do not mean disregard of God's blessings, be they material, intellectual or spiritual, but I mean simplicity that enables a man to choose and gives him the will to aim to be a good servant of God. Luxury cannot be defined. If I may contradict what I have already said, I would define it as an undisciplined use of God's gifts—to allow the material to dictate terms to us.

Mrs. Edward Bickersteth (Society for the Propagation of the Gospel, Japan): In the Report as it stands it would appear that the Christian Missions in Japan make no provision for the training of their teachers and I venture to submit that the contrary is the case. I can only speak for the Nippon Sei Kokwai, a Christian body, a branch of the Church which is in Japan and which is in full communion with the Church of England and the Episcopal Church of America. That body does make provision for the training of workers, and I know that all our friends in other Christian lands in Japan do make very special provision for the training of their workers. I wish to say one word about the training of women workers. The women workers are recognised in our canon as women evangelists and they have a training in a way which I think is very different from what it would be in other Eastern lands, on account of the comparative freedom of the women. Our women are taken for three years, and there are three or four training schools supported by the Church Missionary Society and the Society for the Propagation of the Gospel. After they receive that training they receive their licences from the Bishop just as the men catechists do, and then they too become recognised workers in the Japanese Church.

Rev. George Heber Jones, D.D. (Methodist Episcopal Church, U.S.A., Korea): I want to speak on the lessons that have come to us in connection with the training of the workers of the Church in Korea. Up to the present time, as has been indicated here, stress has been laid largely upon the training of the professional workers in the Church, but we have found out that to depend upon the various classes of workers such as we know them for the projection of the Church on to the unchristianised life of the nation, would be the same as for an army in the midst of a great campaign to simply send out the officers to fight while the men remained in camp. There is no doubt but that there should be instilled into the great body of the membership of the Church an ideal of personal activity. Twenty-five years ago there was no Church in Korea. To-day, in the various classes of membership there are 250,000 followers of the Lord Jesus

Christ. There has been an average of one convert an hour for every hour of the day and night since the first missionary set foot on Korean soil twenty-five years ago. This has been achieved by the activity of the great body of the membership in Korea, and I think that in the training of that membership three great forces have been emphasised. The Bible has been installed in the thought of the native Korean Christian and in our training of them in these Bible institutes that are mentioned incidentally in the native Church. During last year 50,000 members of the Church, or one in every five, enrolled to take those courses of instruction. The Bible plays a large part also in the training of the children. Then the second force has been the power of prayer, and that certainly plays a large part in the training and development of the members of the Church. Previous to the Pentecostal descent upon the Holy Spirit of the Church of Korea in 1907, prayer was regarded largely as a great and precious privilege on the part of the native Christian. Since then a change has apparently come over the attitude of the native Christian towards prayer. He now regards it as a primary method of work for our Lord. As the result of that there is an emphasis upon the power of prayer which sends the great mass of membership out empowered to achieve many things for Jesus Christ, as his workers in his vineyard. In the third place, our laymen have done marvellous things in the way of contributing from their temporal resources to the support of the Church. But they have done more than that, they have discovered a new form of collection consisting in the giving of days of service. Men will give ten days or fifteen days, say one day out of each ten days or two weeks. Instead of going to their business they go about among their unconverted friends to talk to them of Jesus Christ and indicate their need of Him to them. In one case sixty-five days of service were given to be paid off during this coming year.

Rev. C. H. Fenn (American Presbyterian Church, North, Peking, China): In the Scriptural tense all Christian workers are missionaries, but in our vocabulary the word "missionary" has come to have a special significance which is probably intended to make distinction between foreign and indigenous workers in the foreign fields. We use the word "missionary" for a man or a woman who goes out as a worker into a foreign field from America, Great Britain or some other Christian country, and who has his or her direct connection with the Home Board, which has sent him or her out. In employing as "missionaries" such workers as have received education equal to that of missionaries in Western Universities several things will have to be carefully considered. In the first place such a step will necessarily divide the native workers of a country into two classes—one would be the natives

of the country who by virtue of their education will have their connection with the Home Board, and the other would also be the natives, perhaps equally efficient, but, unfortunately, not so highly educated, who will be under their native Church Councils or Conferences. I am afraid that such a distinction is likely to create a little discontent among the native workers. Besides this the Churches on the mission fields will be deprived of men belonging to the former class, for then the temptation will be to discard their own Church Councils because they will have no obligations towards them. In the second place we should remember that the foreign missionaries will not be permanent fixtures in the foreign fields, nor will Home Boards connected with the various Missionary Societies be permanent. A time will surely come when the missionaries will have to withdraw and their places will be taken by the native agents, the burden of whose support will eventually fall upon their own Churches. Unless I am very sadly mistaken, I believe our foreign missionaries and their Home Boards are anxious to build up Churches on their mission fields and are looking forward to the time when they will be independent of all foreign help. Now if this step were taken, would it hasten the realisation of this expectation? In the third place, "Is it essential for me to be a missionary under the Home Board in order to become an efficient worker? A man can surely be a successful soul winner without being so—for after all his work is that of soul winning—bringing his own native brothers and sisters into the fold of the Good Shepherd. Let me not be misunderstood. I do not mean that our educated native Christian workers should be deprived of their rights and privileges. We need highly educated men and women, both foreign and native, for our foreign fields. Our native agents should be afforded every educational facility in their own country and also abroad if possible. Indigenous leadership should be encouraged everywhere. The native workers should be taken into confidence and trusted with the control and management of all affairs pertaining to their Churches, and should be given positions of responsibility in our fields as foreign missionaries are; the latter, if need be, may not be directors so much as advisers and co-operators. I do not mean that we do not require any help from the missionaries or the Home Boards. We earnestly ask you to send us as many men, and as much money as you can, for the foreign fields are very needy fields. There has never been a more opportune time for you to turn your eyes to them than the present one. The Churches on the mission fields are not yet strong enough to support their own agents. What is the remedy then? Help liberally the Churches on the mission fields to the best of your powers until they need your help. You will, of course, have to give better positions and better salaries to the workers who have received a University education than to those

who are not so favoured. This will surely be expected of you. But let them all be under their own Churches as their missionaries. It will be yours to subsidise liberally these Churches in order to enable them to employ these men and keep them comfortably, according to their needs. The same I will say about educated native female workers. Let the Churches on the mission fields have full control in every way over all their workers,—I would go a step further—even those native agents who have been educated abroad, and let these agents feel their obligation towards them. To use the words of Dr. Gibson: Let them not be despised nor let them be too far separated from the people among whom they live. This is my personal opinion, but if some think that the difficulties hinted at can be overcome or that the present conditions in their fields demand that this question be answered in the affirmative, let them go ahead, and do what they think will hasten the evangelisation of those fields, for after all this is the end towards which we are all working. In conclusion I would respectfully suggest that all Christian workers, whether foreign, connected with the Home Boards, or native under the Churches in the field, should work with the spirit of love and co-operation, for humanly speaking the secret of our success will lie in our sympathetic, nay brotherly co-operation.

Rev. Prof. J. I. MARAIS, D.D. (Dutch Reformed Church in South Africa): I am glad for the opportunity of appearing on this platform. I am sorry to have to strike a somewhat discordant note, but I do not speak in my individual capacity, nor as the representative of a particular Church. I am voicing, at their request, the opinions of several Missionary Societies labouring among the Bantu races in Africa. At a meeting held during the hour for luncheon certain clauses of the Report bearing on the admission of polygamists to the membership of the Christian Church came under discussion. The statement that "the practice of polygamy is the deadly foe of pure family life" was heartily endorsed by all. On page 73, however, a distinction is made between "the more severe view" on this question, and the "more lenient" view. We would respectfully submit, that this pronouncement of the Conference might have an effect not contemplated by the Commission, inasmuch as Christians among the Bantu are not accustomed to discriminate between polygamy as practised elsewhere and the hideous forms of polygamy "practised before their own doors." In our humble opinion, what is called the "more severe view" is the correct view at least in its bearing upon the Bantu races in Africa. We would request the insertion of a paragraph in the Report to that effect, so that the opinions expressed by this Conference may not be misunderstood in Africa, and hamper the work undertaken by us. A clause like the following would satisfy the Missionary

Societies in whose name I speak: "The experience of missionaries in Africa has led them to the support of the views expressed in paragraphs (2) and (3) on page 73 of the Report.

Rev. J. A. SHARROCK (S.P.G., South India): I too must strike a discordant note. There are two references to caste in pp. 115 and 116, both of which are favourable. We must hear the other side. Nothing makes a man so unpopular as touching caste. But we have come here to learn and to take action in dealing with evil, and this evil prevails all over India, especially in South India; and it is caste in the Christian Church that is the great curse we have to deal with. People come over in tens of thousands—they are held back for years by caste, then it is caste that pushes them into the Church by mass movements, and it is caste that causes the terrible stagnation that prevails. Our Christians—even our clergy and lay agents—will not for the most part dine together, much less marry outside the limits of their caste. When a strange Christian arrives the first question asked is "Do you belong to us?" As Bishop Sargent of Tinnevelly used to say, "Caste is Hinduism and Hinduism is caste." While a Christian holds on to Hinduism, he can only be a half and half Christian. When a branch is half broken, how can the sap flow and how can good flowers and fruit be expected? How can the Church of South India be a strong, living Church while this evil continues?

The history of South Indian Missions is very largely a history of caste troubles and caste relapses. Caste is felt more or less strongly in different places and missions, but it is killing the life of the Church everywhere, and always. How then are we to deal with it? I say by united, corporate action. Cannot the missionaries of India all unite and overcome this great evil? Until they do, the Church in India will never be a strong, living, self-supporting and self-governing body.

Rev. LEONARD DAWSON (S.P.G., formerly Missionary to Canadian Indians): In dealing with the native Christians one of the difficulties which has presented itself to me in the work is that where you have been preparing a candidate for baptism and you have felt bound to postpone that baptism for good reasons, some other Christian body has stepped in and baptized your man. It is that want of common discipline that seems to be a very great evil on the part of those who are about to become Christians. On the question of bigamy and polygamy which is spoken of on pages 64–74 of the Report, I venture to ask that the Commission would embody in their Report the decisions of the Lambeth Conference of 1888, which I think are of value in helping to formulate a common policy in dealing with this most difficult subject.

Rev. J. Campbell Gibson, D.D.: It may save time if I say that the Commission entirely accept that proposal, and have already arranged, as stated in the Report, to print these Resolutions of the Lambeth Conference in our appendix (see p. 321).

Missionar A. Bettin (Rhenish Missionary Society, Germany): I should like to speak a few words about Church discipline in connection with the provisional agenda in yesterday's print. The *Christian Life and the condition of membership*. We often hear in missionary circles of the unchristian life of so-called European Christians being a stumbling-block to non-Christians which hinders them from becoming members of the Church of Christ. That is certainly sure, but I am even more convinced of the immoral and unchristian life of baptized heathens being a vast hindrance to the conversion of their fellow-countrymen. It cannot be denied that there are men of bad character members of the Church in the non-Christian world of ten years ago. I know there was one Disciple amongst the twelve who betrayed the Lord, but if the number of Christians with bad character is so large as one in twelve it is an event of great danger to the Church in the mission field. Missionary Societies are fond of good statistics. They are certainly of value to all who take an interest in mission work, but they may be a danger to some missionaries who like to please their committee and show the marvellous result of their work by large numbers. I really do not mean to say large numbers are always a proof of carelessness. Praise God they are not, but nevertheless there have been congregations increased with men who received Baptism but did not follow Christ, and decreased the good name of the Church. As far as the civilised non-Christian nations are concerned, where a few of the multitudes enter the gates of the Church the greatest care must be taken with those who are received by Baptism. I think men are not so very particular in turning from one religion to another. They do not find much difficulty in throwing away their idols and they soon learn what is required for Baptism, but we want more than that before baptism. To be a Christian means to be a Disciple of Christ, to follow Him. Therefore we must, if we receive a non-Christian into the Church, be convinced that he has begun to follow Christ. There must be a change in his life such that his non-Christian friends cannot deny that to become a Christian means to be a better father, a better mother, a better sister and brother, and a better citizen—it means to be a child of God.

Mr. D. E. Hoste (China Inland Mission, Shanghai): I think we shall all agree that this is amongst the most important subjects that we have to consider at this gathering. Unless active measures be taken, the tendency will be for the standard of

Church membership, of Christian intelligence and of Christian life generally, to degenerate, and we may have a repetition of what occurred in the history of Western Christendom. The Vice-Chairman of the Commission in his comprehensive outline alluded to various measures for the edification of the Church, and in the brief time at my disposal I venture to draw attention to two. I think experience has shown that in China at all events, and I imagine in other countries also, one fruitful means for the uplifting of the Christian life of the Church is the holding of special meetings. I think it has now been established beyond contradiction that where suitable arrangements are made and a suitable man, whether a foreigner or a native of the country, is invited to hold special services—I speak more of services directly for the edification of the Church, and the upbuilding of Christian life, and that where such meetings are preceded by regular and prolonged prayer, it may be for months beforehand or for weeks beforehand—experience has shown in China that God is pleased greatly to bless such services. A remarkable fact in connection with this kind of work in China has been that the Lord has used as missioners to men all classes of Society. I speak now of the Chinese workers. I want to allude now to the second and very important point, that we do see to-day that the children of the Christians scattered for the most part in the villages are receiving instruction in the Holy Scripture and that means are being taken to mould their lives and character on Christian lines.

Rev. Dr. T. Harada (Kumiai Church, President of the Doshisha, Kyoto): I am going to speak a word about the standard of faith in non-Christian lands. The question is often asked in some sort of way like this, are the expressions of faith as formulated by the Western Churches acceptable to and sufficient for the various Churches in the East? In answering such a question as that I wish to speak frankly and boldly of what I regard as the fundamental principle which should ever be kept in our view, namely, Christianity is life—the life of God in man—nothing other than that can be considered as real Christianity. The life cannot be translated into another life except through that life. The organisation and the system of doctrine will follow on, but all the organisations and the systems of doctrines are not powerful enough to produce that life. In saying this I do not mean to say there is no need of organisation, nor do I mean to say that there is no need of the statement of faith—not at all. What I want to say is that the expressions of faith must be the fruits of the Christian life and the spiritual experience. Perhaps some of you may say that it is too commonplace, too simple, but let me remind you that very often the simplest truths are the truths very easily forgotten by us. The essential faith of Christianity is our faith in the personal God our Father, in a living Christ and in the

Holy Spirit who is living with us all the time. Teach the Bible without too much of our interpretation, and then be patient as well as watchful to await the outcome of the Christian life in non-Christian lands. I think we want faith in God, but we want faith in man, not in the goodness of man, but in man as the living temple of God. We should not judge of others by our own thoughts. Our system and your system are not necessarily the perfect or final type of Christianity and therefore in the matter of the expressions of faith in non-Christian lands we must be patient, we must wait for the time of the real expression of their spiritual experience. That is important, not only for the sake of the Churches in non-Christian lands, but I think that is important for the sake of the mother Churches, because in all those and only in all those our Lord's full personality will be glorified and revealed in all the world.

Rev. Lord William Gascoyne-Cecil (Society for the Propagation of the Gospel, London): I only presume to intervene in your counsels at this moment to put before you one fault. We have heard this morning of the importance of an independent Church. We have heard this afternoon of the difficulties that surround the discipline of the Church and of the difficulties there are in providing funds for the support of native workers. I would suggest to you that all these difficulties could be solved by one remedy and one alone—one remedy which is referred to in your Report—and that remedy is that you should give to your converts a sufficient education and knowledge to enable them to deal with these questions. A Church will always be in slavery to others when it is an ignorant Church. An ignorant man is always a slave to someone else. Knowledge is power. It is no good altering your regulations and your rules unless you can take advantage of these alterations. If your workers are capable of governing the Church, they will govern the Church. If they are incapable, they will not govern it. To make them capable you must educate them. Questions of discipline will not be decided until they are decided by the natives of the country and they will never decide them till they have had a thorough education in the history of our civilisation, such as in the history of our religion.

Again on the question of money, a Church will never be safe unless it depends on itself. Your members will not be able to support your Church as it ought to be supported unless you give them education which will enable them to cope with the many advancements of science which must take place in all lands. I unhesitatingly say this is the key to the situation—educate your native workers—not merely a theological education, but a wide education—trust them with the knowledge which has made

you powerful and then you can leave your Church and your work, confident that they will work out their own salvation.

Rev. J. Campbell Gibson, D.D.: I do not think Commission No. II will desire that any reply should be offered in their name. But it is due to the Conference that we should acknowledge the exceedingly full and relevant and brotherly criticism and supplementing which our report has received at your hands. For that we are very grateful, and if I may say a few words in review of the debate, I should like to do it upon two points only. One is with regard to that very important subject of the independence of the Church in the mission field. There are two aspects of that independence to which I should like to refer. One was the fear which was powerfully expressed, and I think so timeously expressed, by his Lordship the Bishop of Birmingham, when he insisted on the necessity that, whatever liberties are recognised as belonging to local Churches, it should be impressed upon them from the beginning that there are great affirmations of divine truth, the making of which is of the very essence of the Christian life, and of the testimony of the Church of God. It hardly needs your applause or my words to assure his Lordship that that feeling is very strong in the hearts of missionaries of nearly all communions. I may add that those who have shown themselves ready to die for the Faith, as many members of the Mission Churches have done, are not likely to be found lacking in the positive affirmation of truth. The other word I wish to say is this. I wish to address myself to my dear brethren from Eastern lands, from Japan, from China, from Korea, from India, and from Africa. You have seen within these few days with what sincere cordiality and sympathy yourselves and your views as expressed to us have been received by this Conference. You have seen how hearty and encouraging was the recognition given to the great principle that the Church represented in your countries is one which has its rights and its future as well as the older Churches of the West, and that we who are connected with these Churches of the West do not grudge full recognition of the liberties of the Churches which you represent. Having seen that encouraging recognition I venture to make this appeal to you in turn, that you will carry to your own Churches, not only the expression of this cordial sympathy with your national and racial aspirations, and your Christian aspirations, but that you will also, in view of the cordiality of this recognition, assure your brethren that they need not be over-anxious upon that point, and above all things that they should not by rash haste make it more difficult for the representatives of the older communions to accord the absolute liberty which is your right.

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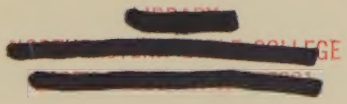

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